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BIOGRAPHY.

LIFE OF REV. JOSEPH MILNER.

(Continued from p. 441.)

MR. MILNER'S labors were not confined to the *town* of Hull. He was Curate, for upwards of seventeen years, of North Ferriby, and afterwards Vicar of the same. This beautiful little village lies near the Humber, about nine miles from Hull, and abounds with the country-seats of the opulent. It was impossible to represent the Curate or the Vicar of this place as serving the cure for the sake of filthy lucre. The average annual profits were under thirty pounds, notwithstanding the great wealth of the inhabitants. On the Sunday mornings, in summer, before the regular service, Mr. Milner heard the children repeat the catechism, and explained it to them in familiar language, many grown-up persons attending. When the morning service was ended, he returned to Hull to preach in the afternoon. He continued this labori-

ous practice for many years, and as long as his health permitted him. At Ferriby also, as at Hull, the richer sort became disgusted with his doctrine, and impatient of his exhortations; but the *common people*, from all the neighboring parts, and not a few of the more substantial farmers flocked to his church, and heard the word with gladness.

As it was impossible for Mr. Milner to reside among his flock at Ferriby, and as he was sensible how much the probability of doing good is diminished by only seeing the people once in the week, however faithful the preacher may be on the Sunday, his zeal for men's eternal welfare induced him to visit this country village on the week days, as often as a holyday allowed of his absence from his school, and generally, on the afternoons of Saturdays. Many of his own parishioners and other serious

persons used to meet him at his lodgings, or at some other convenient house; and on these occasions he read and explained the Scriptures, and exhorted his people and prayed with them.

Many years ago a neighboring clergyman of a most notoriously bad character, was so incensed at this practice of Mr. Milner, that he brought him before the mayor of Hull by an information under the conventicle act. The mayor and the greater part of the aldermen disliked Mr. Milner's proceedings, but they despised and detested the informer; and as they did not sufficiently feel their ground, they adjourned the consideration of the affair: before the next hearing Mr. Milner had procured the best legal information which the kingdom afforded; and he came into court with a confidence grounded on knowledge. With great respect he informed the mayor and aldermen "that he obeyed their summons merely out of civility to his patrons; but that the whole matter respecting his conduct in this instance was so circumstanced, as not to come under their jurisdiction or authority: that if an offence had been committed, it was of an ecclesiastical nature; and lastly that he spoke advisedly, and was well assured that by meeting his own parishioners in his own parish, he had done nothing contrary to any law whatsoever." The affair was quashed; and the mayor of that day, a person neither remarkable for religion, morality, nor decorum, was heard to use expressions upon the occasion, which need not be here repeated, and to recommend it to the two parsons, instead of quar-

relling, to shake hands and drink a bottle of wine together.

Does the curious reader grow impatient to be satisfied more particularly respecting the cause which produced all this prodigious alteration both in Mr. Milner's own mind, and in the regards of his people? Mr. Milner's publications will most effectually satisfy every inquiry of this sort. The author, "though dead, yet speaketh:" And, as no man on earth ever wrote, preached, or conversed with less disguise, let the serious reader consult his various writings. A more just, more concise, and more intelligible account cannot be given of his principles, than that he was truly a sincere member of the church of England. He believed the articles of the church in their plain, literal, and grammatical sense; and all his sermons were penned according to that interpretation of Scripture which they contain and express. With many persons unacquainted with the history of religious controversy in these kingdoms, a sort of puzzle may still remain how such sentiments could on the one hand produce all this dislike and persecution from some of the people, and this resentment from his clerical brethren; and on the other could occasion such flocking to his churches. To explain this difficulty in detail and with minuteness, is neither pleasant nor necessary in this place; but it may in some measure open the eyes of the intelligent to suggest, "that our author certainly did believe and maintain that the clergy of the establishment, in general, had very much deviated from the princi-

ples which they profess, and to which they subscribe their assent: That the reading desk and the pulpit were often at variance; and that instead of setting forth to the understanding with plainness, and pressing upon the conscience with energy, the great and peculiar truths of the Gospel, such as the doctrines of original sin, of justification by faith, and of regeneration by the Holy Spirit, as stated in the articles and homilies of the Church of England, the clergy in general were substituting in their place a system of little more than Pagan ethics." He further maintained, "that by their fruits ye might know them; that one system was fruitful in good works, and the other productive of pride, self-righteousness, and attachment to the ways of the world." To all which it should be added, that Mr. M. had never the least hesitation in owning, that he himself, during the first years of his being in holy orders, was as deeply involved as any person could be in this charge of *departing* from the genuine religion of the Bible and of the establishment to which he belonged; that he had been active and earnest in corrupting the most important passages of Scripture and articles of faith; that though his own conscience never in the smallest degree accused him of insincerity or hypocrisy, yet his "zeal had been without knowledge;" that the tendency of his warm addresses to the people, before his conversion, when he used often to bring forward the peculiarities of the Gospel, must have been to explain away those peculiarities, and misguide his

audience; and lastly, that, in fact, at that time, he did not understand the nature of Christ's salvation, had never experienced its humbling operation on the mind of a truly penitent sinner, but was building an edifice both of religious doctrine and practice on a self-righteous foundation.

The reader is to observe, that the state of persecution above described, as well as the violent agitation of men's passions concerning religious subjects, did not continue during the whole of Mr. Milner's ministry. The storm subsided, a good deal, after the first seven or eight years; whereas the duration of Mr. Milner's serious and active ministry is to be reckoned from about the twenty-seventh year of his age to his fifty-fourth. Many causes concurred to abate the storm of prejudice, and to produce milder sentiments of him and his ministrations.

The great cause of all was the steady, upright, persevering, disinterested, conduct of the preacher himself. The farmers and country people were affected with the thought, "This man comes here in bad weather when he is not obliged to come, and takes all this extraordinary pains, and gets nothing for it but abuse. There must be good motives at the bottom." And in the town, the more thinking part, by degrees, ceased to denominate his excesses by any harsher name than *mistaken zeal*, while they were compelled to acknowledge his exemplary benevolence and indefatigable industry.

The stale, hackneyed objections of preaching faith only, and

of telling men that, if they did but believe, they might continue to be as wicked as they pleased, and still go to heaven, were so unfounded in truth, and had been so often answered and confuted, and Mr. Milner was so distinct and guarded in his statements of the different branches of evangelical truth, that every species of opposition, in the way of argument, had dwindled to nothing. Thus, the adversaries of the preacher having lost all hold of the broad and obvious objections, were found by no means sufficiently experienced, either in the history of religious controversies, or in the simple contents of the sacred volume, to support a plausible opposition by subtle distinctions or dexterous evasions. Even such of the neighboring clergy as retained their prejudices in full force, shewed their hostility only by retailing wretched and contemptuous stories; and by exaggerations and misrepresentations, both of actions and words. Tully well observes, that it is an easy matter to turn into ridicule a glowing expression, when it is separated from the context, which had warmed the feelings of the audience.

Several persons; who, in the vigor of their health and spirits, had preserved a bitter and unconquerable enmity to Mr. Milner and his doctrines, were staggered in their sentiments, and softened in their resentment, as the prospect of the grave drew nearer. Some, who for many years had shut their doors against their *uncharitable pastor*, now judged him the most wise and faithful adviser that could be found. Sick persons, in spite

of the remonstrances of the healthy branches of the family, in many instances insisted upon seeing the tremendous enthusiast; and he was admitted into the closet or to the bed-side. On these occasions, Mr. Milner always said he found far more difficulty in managing the healthy by-standers than the sick patient. *Their* object was generally, to quiet the conscience, by puffing up the sick person with the remembrance of his past good actions; and they dreaded lest the minister should frighten the feeble man to distraction. Mr. Milner's view was directly the contrary, to lay the penitent sinner at the foot of the cross; and to make a well-founded hope grow out of a genuine contrition. At these times the parson's words were always watched with jealousy, and sometimes misrepresented with malignity; yet, on the whole, such scenes necessarily tended to soften enmity and subdue animosity, and in many cases to procure friendship and esteem. Even when the sick man recovered from his danger, and returned, as is too often the case, to his usual careless or wicked course of life; something had passed in those private and awful scenes, which had convinced him of Mr. Milner's sincere regard for men's immortal interests, of his mild and compassionate earnestness as a spiritual instructor, and of his perfect readiness to return good for evil. And it may be added, that something also probably had dropped from the man himself during the alarms of conscience, which he could not entirely forget. Not a single instance occurred, where a per-

son, who had been in such circumstances, was sufficiently profane and intrepid to revile Mr. Milner in future; but there were many lamentable instances where the very meeting of his person was diligently avoided: When that did happen, Mr. Milner, with an undescribable mixture of pity, grief, and reproof, darted a piercing look, and heaved a sigh, which were perfectly understood by the unhappy object.

Not only at Hull, but throughout the kingdom, a very considerable revival of practical religion took place during these years, particularly among the poorer and the middle ranks of society. The Methodists had sounded the alarm; and the clergy of the establishment were roused. The Scriptures were examined and searched, "whether these things were so." The name of Methodist, when applied to such persons as Mr. Milner, ceased, in a great measure, to be disgraceful with thinking people. At least they found that there might be much danger of sweeping away, under such a reproachful description, every thing that was godly. Some of the bishops, who had conceived great prejudices against every thing connected with that term, saw abundant reason to alter their judgment, and to admit charges of that nature with greater precaution. In a word, it was found necessary to separate what was really wild, disorderly, ranting, indigested, and enthusiastic, from substantial and sound doctrine, and from a sober and laudable contention for the faith of the Gospel. In this revival of re-

ligion the dissenters were not without a share; but it was principally brought about in the establishment. Serious clergymen increased in number, and so did the serious members of their congregations.

These were among the most powerful causes which concurred to replace Mr. Milner once more in the esteem of the inhabitants of the town and vicinity of Hull. *He* did not return to *them*. They came over to him. Great numbers of the poorer and of the middle classes of society became truly religious in practice; and almost all persons affected to approve Mr. Milner's way of stating the truths of the Gospel. In effect, the sentiments which he defended and explained in the pulpit, became so fashionable, that no clergyman was well received at Hull, who opposed, or did not support them. There *had* been a time when it was no easy matter for a scholar of Mr. Milner to procure ordination, but every prejudice of that sort had subsided for many years; and the archbishop of York, in particular, had reason to conclude that there was not in all his diocese, a clergyman more sound in principle, or more exemplary in practice, than the man who had formerly been accounted the head of the enthusiasts. In fact, Mr. Milner always exceedingly disapproved of premature ordination; and *his* pupils were always found, at the times of examination for holy orders, well qualified in learning; nor was he himself ever in his whole life, guilty of the smallest irregularity or breach of order; and he was well known, as a warm and sincere defender

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of the establishment, in his conversations, in his writings, and in his pulpit.

This laborious servant of God, neither courted nor desired the praises of the world. His eye was single. He used to lament grievously, that his endeavors were less effectual in the latter years of his serious ministry, when he was become a sort of a favorite again, than in the former, during the violence of opposition and persecution. He said, "that talkers concerning religion abounded; but that there was very little heart-work: All were become approvers of true Christian doctrine; but numbers, in the midst of their professions, remained too much like the rest of the world; ambitious, greedy of gain, followers of pleasure. Not so formerly," continued he; "a truly sincere and religious character was then derided, despised, persecuted; and nobody, who was not deeply in earnest, supported faithfully the trial of these crosses. The religion of Christ is not of this world." He further complained, that at Hull, many had heard the Gospel so long without bearing fruit, that they were grown hardened and incurable. What could be more discouraging, than to hear men repeatedly allow that the "affections ought to be set on things above," and discover by their uniform conduct that they continue as greedy as ever of all that the world has to give? He used to express far more hopes in some instances, where there was a warm and eager opposition to his ideas of the Gospel, particularly if he could discern the conscience to be troubled.

The writer has been informed, that after all the explanation furnished in the several pages of the first edition of this narrative, respecting the religious sentiments of Mr. Milner and the change which they underwent, some well disposed persons have expressed a wish that still further light had been thrown on these subjects.

Two distinct questions are asked; 1. What defect or failing could there be, or what change could be necessary in the character of a clergyman, who, from his first going into orders, is stated to have been a proficient in literature, sacred and profane; perfectly orthodox in opinion; zealous and practical in preaching; and exemplary in conduct? 2. If an alteration for the better really took place; what are the circumstances, which contributed to the improvement of a character, apparently already so excellent? In one word, what is the history and the nature of the alteration?

It must be acknowledged, that these are not questions of speculation or mere curiosity: They lead to discussions of the last importance; but however instructive the answers to them might prove, it would take the writer too much out of his way, to attempt now to do complete justice to such inquiries. He must therefore be brief.

It has already been hinted, that the first question calls for a clear knowledge of the history of the revival of true religion, which has taken place in this country, during the last fifty or sixty years. Men must be made aware, that there is a manner of maintaining a reputation for

orthodoxy, when in fact the sentiments, *on the whole*, are widely different and even opposite to those of our reformers and the composers of the articles of our religious establishment. To the judgment of many persons, the term orthodoxy, conveys no idea beyond the belief of the doctrine of the Trinity and the atonement of Christ, in some sense or other, without being very nice in this latter article: and, agreeable to this belief, divines are often denominated orthodox, or the contrary. To the numerous class of divines, orthodox in this sense and no further, our author certainly belonged when he made his first appearance in the town of Hull. It *may* be said, that, even at that time, it was his custom to introduce into view, much more than is usually done by those preachers among whom he is here classed, the peculiar truths of Christianity; as the doctrine of original sin, of justification by faith, and of regeneration of the Holy Spirit: And this is true: but it will not thence follow, that he ought not to be ranked at that time, among those, whom he afterward considered as mischievous corrupters of the pure doctrines of the Church. A thousand times he has been heard to acknowledge, that whenever he meddled with the precious truths last mentioned, he was sure to mar and spoil them, partly by directly opposing their spirit, and partly by confusing their meaning and frittering it away to nothing; and then he would lament that he had not at that time so learned Christ, as either in his own case to feel his need of him as a Savior from sin and its conse-

quences; or, in the cases of others, to know the scriptural mode of applying the salvation of the Gospel to the relief of contrite hearts and troubled consciences. Here then was the defect of this excellent scholar, this zealous preacher admired so much, and esteemed so very orthodox; and here the reader finds some answer to the first question. Numbers of learned and amiable clerical characters, it is much to be feared, are at this moment deficient in a similar way. It is not that the Scriptures are obscure: It is not that our articles of religion are not penned with precision: There is a departure from sound doctrine; and the true cause of this departure is, that we "lean to our own understanding;" and that, being ignorant of God's righteousness, and going about to establish our own righteousness, we do not submit ourselves to the righteousness of God.*

For the purpose of satisfying, in some measure, the objects of the second question, it may be proper to observe, in the first place, that the nature of the defects of Mr. Milner, considered either as a teacher of the Gospel or simply as a Christian, and consequently the nature of the requisite change, which is stated to have actually taken place, in his sentiments and practice, sufficiently appears from what has been now said in answer to the former question. Few words, therefore, respecting the circumstances of this change, will be necessary.

Let it be remembered then,

* Rom. x, 3.

that if any man will do the will of God, he shall know of the doctrine, whether it be of God.* At all times Mr. Milner appears to have been obedient to his convictions: At no period of his life are his faith and practice at variance. We always find him diligent and zealous, always acting upon system, incessantly laboring to obtain light in Divine things, and diffusing that light, among his fellow creatures, for their eternal benefit, with unwearied perseverance. If we cordially receive the testimony of the holy Scriptures, we are bound to conclude, that such a character, with the Bible in his hands, would not be permitted to *remain* in the *dark*, or in error, as far as essentials are concerned. On this head, the Divine promises, directly in point, are innumerable. Doubtless,

therefore, the pious reader will, in the first place, see reason to refer ultimately the revolution in sentiment and practice, of which we are here endeavoring to give some account, to the effectual teaching and influence of the Holy Spirit. Nor is this inference, in the smallest degree, weakened by the consideration of the length of time, which elapsed, before the revolution was completed: The Divine agency is not limited to any particular time or mode of operation. It is the *nature* of the change which points out, and which obliges us to acknowledge, the cause. "This is the finger of God;" the revolution in question, was a revolution of the *whole man* in spiritual things: There was an enlightening of the understanding; there was a conversion of heart.

(To be continued.)

* John vii, 17.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE LATE REVIVAL OF RELIGION IN SALEM AND ITS VICINITY.

We are happy to insert the following account; and give it a more conspicuous place, and a larger type, than we have been accustomed to allot to articles of religious intelligence. Our readers may expect other accounts of the same kind from several judicious clergymen, who are now engaged in preparing them.

Ed. Pan.

For the Panoplist.

MESSRS. EDITORS,

IF in general, *the works of the Lord are great, sought out of all them that have pleasure therein*; so especially are those works of sovereign mercy, in which the God of glory sometimes appears,

for the building up of Zion. It is well known, that the readers of your valuable miscellany have been looking for a more particular narrative, than has yet appeared, of the attention to religion in the south part of the County of Essex, the last year. Measures have at length been

taken to satisfy their reasonable expectations. In your next number they may be presented, if you please, with the following account, which relates to three of the towns: a communication respecting three more is contemplated for May.

During the winter and spring of the year 1810, a copious shower of gracious influence was experienced in *Salem*. For about six years previous to this time, a most lamentable stupidity and declension prevailed in the churches. Worldliness and political animosity seemed to have cankered the very vitals of true religion. Religious forms were, indeed, preserved; and numbers, distressed by the tokens of Divine displeasure, ceased not to cry, *Lord, lift thou up the light of thy countenance upon us*. But the general inquiry was, *Who will shew us any good? What shall we eat, what shall we drink, and wherewithal shall we be clothed?*

Several bodies of Christians associated for prayer, continued their stated meetings, and remembered Zion, with fervent desires for her prosperity. Their united intercessions, it is believed, prevailed, in no small degree, to bring down the blessings of grace upon themselves and the people.

In the latter part of the year 1809, those, who were thus waiting and watching, observed some indications, that the Lord was about to pour out his Spirit. A few instances occurred of serious impressions on the minds of impenitent sinners. Christians, encouraged by these indications, became

more importunate at the throne of grace. But nothing like a revival of religion became very general and public, till the latter part of January, 1810. At that time it was manifest, that the Lord had come indeed; not with a tempest, earthquake, or fire, but with a still, small voice. A surprising change was very suddenly produced in the religious aspect of those societies, which shared in the revival. Without any signal warnings in Divine Providence, or the use of any unusual means, or any visible cause, which could produce such extraordinary effects, a deep solemnity, a distressing conviction of sin, and an earnest concern for the soul, became very extensively apparent, in the course of a single week. Many, who had hitherto been stupid, self-righteous, and worldly; some, who had indulged themselves in vicious habits; and others, who had scoffed at experimental religion, were now awakened to see their condemned, lost, and miserable state, and constrained to ask, with tears of anxiety, *What shall we do to be saved?* Vestries, and other places of religious conference, were immediately filled. The public assemblies on the Lord's day were solemn and much increased. Gospel sermons, which before appeared to make no impression on the people, now became mighty, through God, to the conviction of sinners, and the quickening and comfort of believers. It was fully evinced, that the excellency of the power, which produced such effects, was not of man, but of God.

Almost every day, during the months of February and March,

brought new cases of conviction and of relief. The distress of mind, which preceded the light and joy of hope in Christ, was generally of short duration. In April the refreshing shower abated; and before the following summer, it almost entirely ceased.

This revival was limited to the two Congregational Societies under the care of the Rev. Mr. Worcester, and the joint care of the Rev. Dr. Hopkins and the Rev. Mr. Emerson; to the Presbyterian Society under the care of the Rev. Mr. Spaulding; and to the two Baptist Societies. The present narrative refers only to the work of grace in the *three* societies first named. The number of those, who are considered as subjects of the work, is not less than *two hundred and twenty*. Of this number about one hundred and seventy have been admitted into the several churches. Their fruits will prove the genuineness of their religion.

An uncommon proportion of those, who have been apparently brought into the kingdom of grace, in this revival, are heads of families. Of course, a large number of children have been publicly set apart for God, in the sacred ordinance of baptism. It is also an interesting fact, that a very great majority of the hopeful converts consists of those who had been baptized in infancy or childhood. Correspondent to this fact, it is well known to all, who have given the subject a proper attention, that, when God has poured out his Spirit, in places where there are Pædobaptist churches of evangelical faith and practice, comparatively few have been effect-

ually called, who were not children of the visible Church. And when this truth is viewed in connexion with another most obvious one, that the visible Church constitutes a very small portion of the state, or the nation, how evident is it, that God has regard to his gracious covenant, and signally blesses the proper application of its seal? If God so blesses his own institutions in the present degenerate state of the Church, what may be reasonably expected, when the Church shall be purged from its dross, when Christian parents shall treat their children, and professors of religion each other, according to the spirit of the Gospel?

As to the general character of the late revival, it is pleasing to state, that the work, though powerful, was, with the exception of one or two instances, free from noise, disorder, and intemperate zeal. The religious meetings, either public lectures, or more private conferences, which were held almost every evening in the week, were regular, solemn, and always closed at a seasonable hour. Those, who disbelieved in experimental religion, and in the special influences of the Holy Spirit, beheld the effects of his operations, in silence, because they could say nothing against them. There were no loud cries and violent distortions of body. No wonderful dreams, visions, or raptures, were offered by any, as evidences, that they were brought out of darkness into marvellous light. But the subjects of the work, in relating the exercises of their minds before they obtained the comforts of

hope, generally expressed a deep conviction of sin, an awful sense of the wrath of God, in the curse of his law, and a full persuasion that they could never be saved in any other way but that of sovereign mercy, through the atonement of the Lord Jesus Christ. They saw that they were lost; they felt that they were wretched. They were conscious that their hearts were unreconciled to God, and sometimes expressed their enmity against his character, law, and government. When their hope was brought to the test of truth, it did not appear to be grounded on the uncovenanted mercy of God, or on the mere sufficiency of Christ's atonement, or on extraordinary experience; but on the evidence of their union to Him, who is the believer's life. When relieved from their distress, they generally professed to perceive an essential change in their views and feelings, in regard to God and man, the things of this world and those of another.

Some entertain a trembling hope, and are restrained by fear from making a public profession of their faith. Others, who were under pungent convictions of conscience, have drawn back, it may be, to perdition! *The harvest is past, the summer is ended; and they are not saved!*

About the same time, it pleased a sovereign and merciful God to visit *Marblehead*, in a manner, it is presumed, more extraordinary than this place had ever known. The gracious influence, though inconsiderable, compared with what has been experienced elsewhere, was nev-

ertheless wonderful, and is worthy to be recorded, and for ever remembered with pious gratitude.

In this place there is a society of Methodists, and also one of Antipædobaptists, in both of which there were some uncommon movements; and it is hoped and believed, that among them, particularly the latter, some signal instances have occurred of real conversion from sin to holiness. It is to be lamented, that the second Congregational Society, was, as it still is, destitute of a settled minister; and it is remarkable, that in this numerous society, scarcely a solitary example of special awakening is known to have occurred. In the other society of the same denomination, under the care of the Rev. Mr. Dana, the religious attention appeared, of which a succinct history will be given.

A few praying people had been long interceding at the throne of mercy, that the Lord would revive his work, and build up his Church, in this barren place. In the beginning of January, 1810, a special church-meeting was set up, for prayer for the outpouring of the Spirit, and for religious conference, which seemed to be immediately blessed as a mean of quickening. It was very soon perceived, that there were some, besides professors, who wished for the privilege of attending these meetings. On their admission, others appeared, who were thoughtful and inquiring; and another weekly conference was appointed, designed particularly for such as were unusually concerned.

Both these meetings con-

tinued to be attended with increasing earnestness, till a considerable number were deeply impressed, and filled with compunction and solicitude. An unusual solemnity began to pervade the congregation on the Lord's day; the dispensation of the word was accompanied with power, and a seriousness and attention, never before witnessed, became general. Religion was now the subject of conversation in almost every circle; even its enemies were awed to silence, while some of its friends, full confidently enough, were ready to exclaim; *Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.*

Happily, but little occurred, calculated to excite the enmity, and open the mouths, of the opposers of the truth as it is in Jesus. The generality of those, who were under deep and pungent convictions, were kept from those extravagances, which, on similar occasions, too often mar the work, and injure the glorious cause. It was obvious, that they were moved by a more sacred influence, than that of a heated imagination, or the mere impulse of the passions. Two or three cases, indeed, there were, in which the *distress* was almost overwhelming. In one instance, by means of the most agonizing views of sin, and the sufferings of Christ for it, the wounded spirit seemed more than the flesh was able to bear. For several weeks the subject was confined to her bed, and it was apprehended that her debilitated frame would give way.

But relief was at hand. In this dreadful extremity, she was enabled to submit to the righteousness of Jehovah, and make an unconditional surrender of herself to him: Christ became precious to her; she was filled with love, joy, and peace in believing, recovered her strength with surprising rapidity, and lives to tell what wonders God has wrought.

In the course of the season the attention gradually declined. The friends of Zion mourn, that such a hopeful prospect has not been succeeded by a more plentiful harvest. But some precious fruits remain, which are to the praise of God's glorious grace. It is supposed that upwards of *forty* have embraced the hope of the Gospel. Thirty-five have been admitted to the church: five of whom are young men; five young women; and twenty-two female heads of families. May they all be enabled to say; *We are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

On the whole, it is confidently believed, that the interests of evangelical truth and piety have been essentially promoted by means of this merciful visitation. Not only is the number of devout and humble souls increased; but more seriousness is apparent among the people at large; private meetings continue to be attended with solemnity; religious books are carefully perused; multitudes are rationally convinced, that religion is a reality, that it is an experimental thing; that without *the washing of regeneration and the renewing of the Holy Ghost*, they

are, and must for ever be, miserable; and the hope is encouraged, that the Lord has still better things in store for the inhabitants of this populous place, whom he so long left to themselves.

The South Society in *Danvers*, under the care of the Rev. Mr. Walker, had also some share of the blessed influence.

Neither the records of the church, nor the testimony of the most aged Christians of the place, afford evidence that any thing like a special attention to religion, was ever known among this people, till within about six years. The special ordinances of religion, baptism and the Lord's supper, have been greatly neglected, though the people have been as moral, industrious, and attentive to public worship, as societies in general, in which there has been no revival of religion.

In the year 1805, it pleased the Lord to give the word a saving power upon the souls of a number of persons, and to excite more general attention to religion than usual. During that and the following year, nearly thirty became the hopeful subjects of grace, and made a public profession of religion. From that time nothing special took place till 1809. In the spring of that year, the sisters of the church established a weekly meeting for prayer. Soon after this, two persons were awakened. One felt the duty of repentance so deeply impressed upon her mind, that she could not dismiss the subject from her thoughts. The other had her attention employed in consider-

ing the necessity of being born again. It was a considerable time before these persons obtained a hope. In the fall of that year, the meetings, which had been held in private houses, were opened in the school-houses. This circumstance induced a much larger number to attend.

It soon became evident, that there was an uncommon attention to religion excited among a considerable number. Some, who had never attended evening meetings, were seen, either in the house, or listening at the door. A more solemn and fixed attention became apparent. While the word was preached, some were heard to sigh, and others were seen to weep. Religion became the general subject of discourse among all who frequented the private meetings. Though many were so far awakened, as to acknowledge their sinfulness, and the necessity of repentance and conversion, yet but few were under genuine convictions at any one time. The work progressed slowly. There was no noise, no excitement of the passions, no symptoms of enthusiasm. A solemn silence and profound attention, were the visible evidences, that the Spirit of the Lord attended the word. When any were awakened they made it known, rather by their appearance, than any thing they said, unless they were inquired of as to the fact; and when any entertained a hope, it was with much fear and trembling. Those, who were hopefully converted, were several weeks under deep impressions, and some were in this state for months.

The work gradually progressed, from the fall of the year 1809, to the spring of 1810, when it ceased. The number of hopeful converts was *forty*. Only about thirty have yet made a profession of religion; and these have generally given increasing evidence, that their change was from darkness to light, and from the power of Satan unto God.

Some were awakened by the preaching of the word, some by hearing others relate their experience; and some were brought under conviction, without knowing what in particular first impressed their minds. No one entertained a hope, unless stripped of all self-dependance. It appeared that all were brought to see, there was no help for them, but in Christ, and that the only way to obtain an interest in him, was to cast themselves unconditionally upon his sovereign mercy. No sooner did any express a hope, than they manifested an entire acquiescence in the doctrines of grace. They acknowledged that their conversion was effected by the power of God alone, and ascribed all the glory to Him.

This revival of religion was a blessing, not only to those who were the subjects of the gracious work, but to those who had before been called, according to the purpose and grace of God. It stirred up their pure minds by way of remembrance, filled them with zeal, and excited them to prayer and praise. It was to the church a season of refreshing from the presence of the Lord. Christians appeared as if they could truly say, individually, in view of this work of

the Lord; *Bless the Lord, O my soul, and all that is within me bless his holy name.* It is devoutly to be desired, that this work may be gratefully remembered, and its happy effects experienced, for a long time to come.

April 8, 1811.

(To be continued.)

ON HUMAN DEPRAVITY.

(Continued from p. 452.)

LET not the readers of the Panoplist be deterred from perusing these thoughts on depravity by the circumstance that they are continued through several numbers. The writer is aware, that many persons are averse to long pieces, and much prefer such discussions as are completed in a very few pages. In order to suit the taste of such persons, the arguments here used are intended to be so managed, as that *each one* may be considered, if the reader pleases, as a short distinct essay on that particular sin, which is the subject of it. It is to be observed, however, that the main object is meant to be kept continually in view, and all the arguments from particular sins are meant to be presented as exhibitions of the *complete radical depravity of the human heart*.

To the man that looks upon the world in the light which the Scriptures shed upon the moral conduct of men, and who judges of the source of wickedness by the bitter streams which are continually issuing from it, the solemn contemplation of his fellow creatures in all their pur-

suits and relations is productive of the most gloomy reflections. But the pain of these reflections is salutary; for without such a hatred of sin as can spring only from just views of its nature, tendency, and prevalence, a person cannot be sufficiently aware of his danger; nor can he hope, with good reason, to be extensively and permanently useful to mankind.

In my preceding arguments, I have stated and enlarged upon *six* topics, which relate principally to breaches of the first table of the Divine law. I now propose to state promiscuously, and as they occur to my mind, several violations of the second table.

I. *Duelling is a proof of great depravity.* To the people of New England this sin has hitherto appeared to be one of those with which they had little immediate concern. Its horrid aspect has been gazed at by us from a safe, and, as we thought, an undiminishing distance. We have been taught to regard it as murderous and detestable in its nature, and as deplorable in all its consequences; but we have not imagined that our brothers and sons were in danger of being massacred by their associates and friends, nor that our fields and retired places were to become theatres for single combat, and to be consecrated to the purposes of revenge and slaughter. Such were the wise institutions, and the salutary examples of our ancestors, and such the aversion of our people to bloodshed, that we deemed ourselves secure from this crime. Our hopes were, however, too sanguine; and the present state

of things evinces, that the incursion of this evil can only be prevented by making it the subject of universal detestation, or by the severe animadversion of human laws. Several duels have been fought, of late years, in New England, and by New England men: and the reason, that I have chosen this subject at the present time, is, that two duels have taken place among us, during the present month, under circumstances of peculiar atrocity and brutality. I proceed to consider the guilt of duelling.

1. It is murder, in case death follows from it, and an attempt to commit murder in case death does not follow. Of this enormous guilt, those who attend on the principals, either as seconds, or surgeons, are partakers. The principals are also guilty of suicide, or a voluntary destruction of their own lives, in case of death, and of an exposure to suicide, in case death does not follow. It is needless to observe, that the guilt is the same in the sight of God, whether death actually takes place, or not; I mean, if the parties proceed so far as to fight; for it cannot be pretended, that the morality of an action is in any degree dependant on a man's being able to shoot straight, or to handle a sword dexterously.

That he who kills another in a duel is a murderer, is obvious, not only from the legal definition of murder, but from any definition which can be made, and acted upon, consistently with the peace of society. He is so considered by the laws of our country, and by the laws of England; and, what is infinitely more to

my purpose, he is so considered by the laws of God. The case is so plain as to need no argument on the one side, and to defy all attempts at argument on the other. The word *murder* justly strikes our minds with dismay and horror, and is never heard without making us conscious of its most tremendous significance; while the word *duelling* is spoken and heard with little emotion, and even sometimes with complacency. Yet the duellist who kills his fellow, is, by many degrees of depravity, more guilty and inexcusable than the common murderer.

Duellists are generally persons of much more knowledge and of a higher education, than those who commit murder in other ways. The felons who are executed for murder are generally ignorant, uneducated, and unaccustomed to the restraints, and the blessings, of an improved state of society. They have never been taught to govern their passions, nor subjected to the influence of that decorous treatment, which the rules of politeness indispensably require.

Duelling is perpetrated with much greater coolness and deliberation than murder in other cases. This is the general fact. There are doubtless exceptions. But most of the murders which are brought before courts, in civilized countries, are committed under the immediate influence of violent passions. But duelling is often engaged in, prosecuted, and finished, from the incipient provocation, till one of the parties is laid dead at the feet of the other, with the most cautious deliberation. It

is sometimes deferred for a considerable time, and then resumed with as steady a purpose, as usually accompanies the most important and laudable human actions.

Again; duellists kill those with whom they have lived in habits of intimacy and friendship; those whom they have professed to esteem and love, and whom they are bound by every social affection to preserve and defend.* Other murderers inflict vengeance on their enemies, or on strangers. At least this is generally the case. Even the American savage or the ferocious Arab, trained to carnage as he is, does not imbrue his hands in the blood of his friends.

2. Duelling proves the existence of great guilt and depravity from the consideration, that crimes committed in obedience to its dictates are the result of a habitual course of thinking, and, if I may be allowed the expression, of *settled principles*. The duellist is a murderer by principle. It is reserved for him to exhibit to mankind the

* The writer has known a professed duellist, who, in order to show the universal applicability of the laws of honor, scrupled not to say, that he would as willingly kill his father in a duel as any other person. His reason for such an unnatural speech was, that it was proper that his father should give him the same kind of satisfaction for an affront, as he would demand of any other person. Though it is not probable, that he would *act* according to this mad declaration, or that many others have arrived at that state of unfeeling depravity which would prompt such a declaration, still it is an undoubted fact that multitudes of duels have taken place between very intimate friends.

spectacle of a member of civil society, openly declaring war against the peace of society, *even before any temptation is offered to him*; the monstrous spectacle of a moral being openly revolting against his Maker, and professing himself ready, for any cause which impudence or folly may allege, to kill his fellow man, and expose himself to death and the worst of its possible consequences. This is a trait of character not to be overlooked: it proves that conscience has ceased to do its office, that a great progress is made in wickedness, and that the sanctions of religion are utterly disregarded. What would be thought of a man who should avow his determination to forge bank notes, or bonds, whenever his interest required it? Yet forgery is beyond comparison a less crime than murder; and the fact that professed duellists are tolerated in society any more than professed swindlers, burglars, or assassins, is an undoubted proof, that those who are guilty of this toleration are either ignorant or regardless of the moral nature of actions. What a vast accession of criminality must be treasured up in the heart of the man, who has, during the course of his whole life, declared himself willing to shed the blood of his friend, whenever the impious decisions of that brutal code, which fools and madmen have styled *the laws of honor*, may require it. And what a calamity must it be, that young men should be trained up to indulge, habitually, the most murderous dispositions, and to consider every thing, which tends to restrain these

dispositions, as no better than cowardice and superstition.

3. What has been said will appear to evince still greater guilt, if we attend to the perfect *clearness* of evidence by which duelling is proved to be wrong. This clearness is so great, that even duellists, (those of them at least who can make any pretensions to reason,) acknowledge it, and excuse themselves for doing wrong, on the ground of necessity. Many questions respecting moral conduct are somewhat obscure, and difficult to be determined; but whether it is right to kill another for a trivial personal affront can never be the subject of a moment's doubt. It is the invariable dictate of common sense, that the transgression of a law is criminal in proportion to the clearness of the evidence, which proves the law to be just and reasonable.

4. The duellist does all in his power to destroy government, to introduce violence and anarchy, and to make an appeal to mere force the common method of settling disputes. He makes himself judge, witness, and avenger, in his own case; and imperiously demands that others should submit to his decision, or expose themselves to death for their contumacy. If the common people of any country could be brought to follow the example of duelling, which those in the higher ranks have set them, such a country would be immediately *uncivilized*, and reduced to a level with the wandering Tartars, if not below them. If all the subjects of petty altercation were to be magnified into offences which

must be expiated with blood, all personal security would be destroyed, and the most valuable possessions of men would but increase the danger of the possessors.

5. The principles of duellists harden the heart, stupify the conscience, and prepare the mind for the reception of every demoralizing doctrine, and for the perpetration of every kind of wickedness. When men have so far yielded to the opinions of a corrupt world as to violate the plainest laws of God, in a matter so important as destroying the life of a man, it cannot be expected that they will ever after make much resistance to any temptation which may be offered to them. It is true they may be under some restraint from the fear of human disapprobation; but this is a feeble protection when totally unsupported by any internal principles of right and wrong. We accordingly find, that where young men are trained up to duelling, they are generally regardless of every moral restraint. They are accustomed to glory in such enormous vices as prodigality, drunkenness, profaneness, lewdness, and an utter contempt of all the institutions of religion. They avow the grossest selfishness as their only rule of action, and derive none of their motives from the love or the fear of the Supreme Being. If any duellists have not reached this turpitude of character, and there doubtless have been some, it is because their bloody principles have not yet produced their natural consequences.

6. Scarcely any crime committed among men occasions so much misery as duelling, where

it is extensively practised. As a test of this assertion, let my readers suppose themselves members of a family, the head of which is brought home a corpse from the field of slaughter. Let them reflect on the emotions called forth by the sight of a dear relative weltering in his blood; by the thought that they are deprived of that support and protection, that tender regard, and paternal solicitude, on which they had relied; and by the consideration, that their relative is thus hurried from the world in consequence of his own folly and wickedness. If he had been robbed and murdered on the highway, the causes of grief would be incomparably less overwhelming. To the reflecting mind, or the feeling heart, there is no need of enlarging on this topic.

7. The wickedness of obeying the laws of honor is placed in a striking light, if we consider the monstrous absurdities of which these laws are composed; absurdities which violate not only every moral and religious principle, but every dictate of common sense. Thus, for instance, duellists fight for their *reputation*; but they seem most unaccountably to forget to make any previous inquiry, whether they possess any reputation worth fighting for. If they would make such an inquiry, the result, in the great majority of cases, would be curious. They would find themselves shunned and detested, as gamblers, lewd, and generally profligate, by all men of decent character. They would find, that some other kind of purification was requisite for their reputation beside that of

being shot at. They would see, that even their bottle-companions have no very exalted opinion of their integrity and their virtue. Are they charged with falsehood? (which seems to be the greatest possible affront to men of this stamp;) conscience might easily furnish evidence that the charge is true. Are they accused of base and selfish motives? It is more than possible that their whole course of life has been a series of actions which could spring *only* from such motives.

Again: duellists seek for *satisfaction*. What sort of satisfaction a benevolent man could derive from wounding or killing another, or being wounded or killed himself, seems difficult to conceive. It is not possible to assign any cause of satisfaction in duelling except it arises from unmingled revenge, a passion so horrible that even duellists are ashamed to avow it. Suppose a man calls his friend a liar, or a fool, it is not easy to understand how any use of the pistol can prove that he is not a liar, or a fool. Nor will an appeal to arms convince any man that he is not both.

But duellists demand *reparation*. Thus, a man slanders another; he is called to account for it in an honorable way, and kills the man whom he has slandered; and this is reparation. But suppose the event to be the other way, and that the man who complains of the injury kills his antagonist; the case is frequently but little less dreadful. Let us take, as an instance, the well known duel of Col. Montgomery and Capt. Macnamara, which was fought a few years ago.

The colonel threatened to knock down the captain's dog. The captain said, "If you knock down my dog, you must knock me down!" It followed of course, that reparation must be made in an honorable way; and, in a few hours the colonel was shot to the heart as the means of making reparation for his threatening to knock down a dog. What a terrible punishment for so slight an offence! I am aware that reparation and satisfaction are sometimes used as synonymous terms by duellists: they are, however different in their meaning, though equally inapplicable to the subject of duelling.

Again: duellists hold, that exchanging shots has the power of making a man pure and spotless, who, the moment before, was a debauched wretch, an abandoned villain, and an infamous poltroon; that he who, lately, was worthy of the pillory, or the gallows, has become, by killing his man, an associate for gentlemen, and an object of admiration. If fighting *could* perform such mighty transformations, it would seem less strange that it should be so frequently resorted to by its advocates.

Once more: according to the code of honor all offences are equally heinous. If one of the fraternity calls another to account, and appeals to the pistol, it does not lie in the mouth of that other to say that the offence was small, or that no offence was intended, or that none was given. He may say this, indeed, as a mean of explanation; but if the challenger persists in his inclination to fight, the other is obliged to con-

tend for his life, or submit to the imputation of cowardice. These are a few of the absurdities of the duelling code. The man who has made it the subject of reflection cannot fail to see, that it is a monstrous compound of artificial honor, remorseless cruelty, and bold impiety.

One general consideration on this subject will naturally strike an observing mind; and that is, the unfeeling, cool, trifling manner in which duellists speak and act in the momentous concern of life and death. Men whose hearts have not been hardened by a familiarity with bloody minded associates, esteem it a great calamity to be even the innocent cause of the death of a fellow creature. Every humane principle within them revolts at the thought of consigning a blooming young man, for instance, to an untimely grave; and every religious principle remonstrates, with infinite authority, against prematurely sending an immortal spirit to stand before the Supreme Tribunal. The writer once saw a young man, who, on a day of public training, had killed his friend, by the careless discharge of a musket. Though he had no intention of injuring any human being, the agony of his soul cannot possibly be described. He had not been deprived of the natural feelings of humanity. But the duellist returns from the field of slaughter with as much composure as if a sparrow only had fallen.* That the

reader may compare this callous state of the heart with Christian sensibility, the following account of Col. Blackader's feelings on the occasion of his having innocently killed a brother officer, is extracted from his life lately published. The subject of this short extract was an experienced and brave officer and a very eminent Christian. He was engaged in most of the bloody battles, which were fought under the Duke of Marlborough.

"Colonel Blackader is said to have been the unhappy, but the innocent cause of taking away the life of a brother officer, the son of a noble family in England. Colonel Blackader unfortunately gave him offence in conversation, which issued in his sending him a challenge. In vain did he attempt to justify himself, and to shew him that the words he had used, on a very trifling occasion, were not capable of the construction he put upon them; in vain did he assure him, that if he had given him just provocation, he was ready to make any proper apology, or any concession or reparation he had a right to demand. In a paroxysm of rage, deaf to the voice of reason, he rushed on Colonel Blackader sword in hand. He kept retreating, and expostulating for some time, till at length, finding it impossible to move him, and perceiving his own life in danger, he was obliged to draw his sword in his own defence. An un-

duellist. The young man who killed Gen. Hamilton's son in a duel, is said to have died of grief on that account. Col. Burr, however, immediately after having murdered Gen. Hamilton, transacted ordinary business with the most entire self-possession, so that a by-stander would have had no suspicion that any thing uncommon had taken place; much less that the colonel had given a mortal wound to one of the greatest men of modern times.

* Perhaps few arrive at the state of perfect insensibility, which is the last and choicest attainment of the

fortunate thrust from the Colonel soon after put a period to his antagonist's life. Happily the contest was seen from the ramparts of the town where it took place, by some soldiers, who bore witness to the necessity under which he was laid to defend himself; in consequence of which, after a regular trial, he was honorably acquitted.

"The event, however, was too solemn to be forgotten, and the anniversary of it, as I have heard, was observed during all his future life as a day of fasting and prayer."

But, it will be said, perhaps, that admitting the depravity of duellists to be ever so great, as they are but a very small part of any community, their sins ought not to be laid to the charge of the whole human race. Let us see how far duelling is justly chargeable on the wickedness of men generally.

It is to be observed, that this is a crime of comparatively modern date; a crime which sprung up and has been practised in professedly Christian countries, and in the most enlightened period of the world. The prevalence which it has obtained in these countries is astonishing. In all the armies of Christendom it has reigned triumphant. In many countries, and for a considerable length of time, it has subjected all men of fashion and fortune to its influence. And it is not, at this time, effectually restrained in any countries except Scotland and New England. It has trampled, and it continues to trample, on all laws human and divine. There does not seem to be much difficulty in enacting severe laws against it, but the laws are not executed.

By the laws of England, as I

have stated, he who kills another in a duel is a murderer. So the judges have uniformly declared. Duelling, when death does not follow, is a misdemeanor severely punishable. Yet duels are continually fought, all the circumstances are publicly and minutely detailed in the public papers, and there are few effectual efforts made to bring the offenders to justice. It is true that a man of the rank of captain was executed in the north of England for killing another in a duel, a few years ago. But observation warrants the assertion, that persons of rank and influence may fight duels in London without any serious danger from the violated laws. The prime minister, and many other persons of high rank, have made the experiment, within the last twenty years. Capt. Macnamara, mentioned above, was not even found guilty of *manslaughter*, of which only he had been indicted. Though his crime was clearly murder, he was exculpated from that charge by the decisions of the coroner's inquest, and of the grand jury; and from the charge of manslaughter by the petit jury. His trial evinces how little good laws can avail against great names, and fashionable sins. A great number of naval and military officers attested to the excellence of his character. Lord Nelson swore that he did not believe it was in the prisoner's heart *to injure man, woman, or child*; and this although he had undeniably killed a valuable officer in cool blood, for a mere trifling affront. *So they wrap it up.**

* It ought to be stated, that Mr.

I have been more particular in describing this case, as it exhibits in a striking manner, the ease with which a wicked world can violate the most important laws of God and of society. If we look around our own country, the heart of every real patriot must sink within him, as he reckons up how many of our legislators, senators, judges, and other high magistrates, have, by acting the part of duellists, degraded themselves, dishonored their country, endangered the lives and the happiness of their children, and done what was in their power to substitute the arbitration of the sword for the mild decision of the laws. Nor can we consider the supineness, and the apathy, which are manifest on this subject, as any other than most unfavorable omens. Even, in those parts of our country, where duelling is held in the greatest abhorrence, the public feelings are not alive

Justice Heath, who presided at the trial, discharged his duty uprightly. He charged the jury, that they "were not to attend to the high character of the prisoner, as the law was a stranger to those nice rules of honor which guided the conduct of gentlemen; and that they were bound to act by the evidence in support of the charge, which was not denied by the prisoner himself."

An indictment of murder, against the seconds and surgeon, was laid before the grand jury; but they threw it out.

to the importance of having the offenders brought to justice. The miserable evasion of crossing the line of a state, in order to perpetrate the crime, has been suffered to screen the guilty from punishment: yet if a counterfeiter of money, or a horse-thief, is discovered, there is no difficulty in transporting him for trial from one end of the Union to the other.

Thus it appears, that the depravity exhibited in duelling is justly chargeable on the whole community, or a great majority of the community, wherever it is practised. It could never exist, much less could it flourish, if one half of the people of all ranks, indiscriminately, were earnestly engaged to suppress it as a deadly abomination, and were accustomed to speak of it as an atrocious crime.

This is not the place to state the various motives, which urge the inhabitants of New England to prevent any attempts to establish this barbarous custom among us. The incalculable evils which it produces in the southern states may be easily shewn, and are indeed confessed by duellists themselves. If our people are not given over to incorrigible stupidity, they will not suffer the tribunal of honor to usurp the place of the laws, of conscience, and of God.

V. A.

(To be continued.)

REVIEW OF REVIEWS.

Review of Griesbach's New Testament, with Select Various Readings. Anthology, Feb. 1811. p. 107.

IF there be, in our country, any who oppose every effort to ascertain and establish, by sound criticism, the genuine text of the Old or New Testament, we do not wish, nor intend, to be ranked with them. Doubtless, many honest and pious men, unacquainted with the true nature of critical labors, are, from feelings which it is impossible not to respect, strongly opposed to any changes in the commonly received text of our Bible. Doubtless, also, if this subject were presented to them in its true light, as Kennicott in his two volumes of *Dissertations* written in English, or in his *Dissertatio Generalis* at the close of his great Bible, or as Griesbach in his *Prolegomena* to the New Testament, has presented it, these pious individuals would feel many of their scruples removed, and would be far from apprehending any danger to our Sacred Books, from the application of sound and genuine criticism.

It appears to us, that the dissingenuousness of some, who pretend to a knowledge of criticism, and are ever dabbling with it, either, as one is tempted to suppose, to support a favorite scheme of theology, or to display their own extensive erudition, has been the great cause of most difficulties which have existed

in the minds of well informed Christians, on this subject. Some text of Scripture, which many well meaning persons had, without sufficient examination, made the symbol and the support of their faith, respecting some important doctrine of their religion, has, on examination, been found to be of doubtful or of insufficient authority. This text has been seized by those who are ready and very desirous to find something which may annoy orthodoxy, and has been held up to public contempt or execration, as a gross interpolation, and perversion of the sacred oracles; while the doctrine, which it seemed to support, has been also represented as vanishing with it, at the magic touch of modern manuscript-mongers and biblical critics. When we hear *biblical criticism* resounded at every corner, and represented in every company, as completely overturning every established principle of orthodoxy, and exploding from the Bible every text which supports it, we are not surprised to see many pious and well meaning persons, who have not enjoyed the opportunity of becoming extensively acquainted with this subject, prejudiced against any alterations in the received text of the Scriptures.

The clamor, however, of some who are perpetually talking on this subject, and magnifying the importance and the numbers of *various readings*, should not prejudice us against the admis-

sion of what sound criticism and truth demand. Christians can have no interest in endeavoring to support the authority of texts, which are unsupported by sufficient internal or external evidence.

We are very far from feeling any disposition to detract from the value and merits of such labors, as those of Kennicott and De Rossi in amending, or furnishing materials to amend, the text of the Old Testament, and of Mill, Wetstein, and Griesbach, with respect to the New Testament. Great gratitude and praise are surely due, from the Christian world, to those men, who have spent their lives in endeavoring to ascertain what was the genuine revelation, which came from God. Their labors have thrown great light upon many obscure passages, and if some texts are removed, which have been adduced in support of particular doctrines, others are established on a firmer basis.

It is matter of astonishment, when we examine the labors of these critics, not that there should have been so many variations in manuscripts, but that there should have been no more variations of importance. Any one who will take the trouble to examine, will perceive, that (speaking within moderate limits) not one various reading out of a hundred, is of any real importance. All distinguished critics agree, that not a single important doctrine of religion is at all affected by any or all of the alterations of the received text of the Scriptures, which have been established by competent authority. Christians

have no reason to be alarmed at the investigation of that Book, which is the guide of their faith and practice. Truth can never be obscured by candid examination. Like gold, it will come out from the fire the seventh time purer than ever. All the labors of critics, and we may add, all the assaults made by the enemies of truth upon the Scriptures, which have pressed Christians to the most rigid examination of their Bible, have eventuated in establishing that Holy Book, upon a basis more firm, and less liable to attack or suspicion, than ever. We have no question, that this will always be the issue, of every examination, and every attack.

Possessing such sentiments, we are very far from endeavoring to hinder the circulation of any critical works, in this country. We know, indeed, that efforts have been made to hold us up to the public, as the enemies of literature, and especially of all improvements in Sacred Literature.* That such insinuations are altogether unjust we explicitly declare; and we could adduce sufficient proof, if any proof were necessary, to repel charges entirely unsupported.

We presume, that we feel equal pleasure with the Editors of the *Anthology*, on account of the honor done to the literature of this country, by the republication of Griesbach's Greek Testament, in so elegant and correct a manner, as it has been done. It gives us pleasure as Americans to know, that Great

* See the Review of Dr. Porter's Sermon, in the *Anthology* for October, 1810. p. 280.

Britain has demanded a supply of a classical work from our market. We hope the publishers of this work will find ample patronage from a generous public, that they may be encouraged to undertake other works, so honorable to the arts and the literature of our country. We hope, also, that others will be stimulated by their example, to direct their principal attention towards the re-publication of works, from which some other good may redound to our country, besides the profits of printers and booksellers. We indulge the hope, that this subject is beginning to be understood more correctly, and felt more deeply, than it has been hitherto. Why should our country be dependent on Europe for books, which can be printed here for half the price for which they can be imported; especially as it is known by experience, that our paper and our types may be made equal, and even superior, in some cases, to the same articles in general use abroad? Where is the man, who will, for a little time, consent to the sacrifice of the gain which he might make by the publication of light, popular works, and who will come forward and embark his fortune in promoting the interests of solid and permanent literature, sacred, or profane? Let him come forward and persevere, and we do not believe, that in the event he will be disappointed.

Having said thus much of critical labors, and of our satisfaction in seeing them so honorably commenced in this country, we think it proper to make some general observations on

VOL. III. *New Series.*

the Select Edition, or New Testament of Griesbach with select various readings, as re-published at Cambridge. The design of a select edition, as appears in the preface by Griesbach, was, 'to furnish a book more portable and convenient for daily use' than the large edition, (which consists of two large octavos;) and one which might, at the same time, contain all the important *various readings*, comprised in the more extensive work.

In Germany, where the large edition is very cheap, and very common, it is to be supposed, that every person, who has any taste for biblical literature, will purchase it. The small edition will, therefore, be convenient, in the same manner as the pocket edition of Horace is to the student who also possesses the Delphini. In a critical point of view, we consider the difference between the value of Griesbach's small, and that of his large, edition of the New Testament, as great as between the 18mo. Horace of Edinburgh, and the same author as exhibited by Bentley or Gesner.

Let us explain our meaning. We do not intend to say, that the small edition does not comprise all the *important various readings* of the larger; nor to suggest, that the American edition is not a true and faithful copy of that which came out in Germany, under the eye of Griesbach. We know this has been suggested; but although we have not had opportunity of comparing that edition with the Cantabrigian, yet we have no suspicions that the publishers would engage in a transaction

so dishonorable to themselves, and ruinous to the credit of their book. Our difficulties with respect to the small edition do not arise from this source.

In the small edition, Griesbach has prefixed to his various readings marks which indicate his own judgment with respect to their value, but has not given any of his authorities, by which the correctness of his opinions may be estimated. Now every man, who has not opportunity to examine the large edition, if he admits an alteration in the received text, must admit it out of deference to the judgment of Griesbach. That, in our opinion, his judgment is highly respectable; that the rules of criticism by which he has scanned the text of the New Testament, are for the most part sound rules; and that his application of them is generally candid, judicious, and correct, is what we feel ourselves bound in justice to say. Still, this does not remove our difficulties. There are cases, in which we believe that he has marked his texts incorrectly; there are, at any rate, some where we strongly suspect that he may have been incorrect: how then shall we satisfy our scruples as scholars, by his *select edition*? We wish access, and to satisfy us at all where we doubt, we must have access, to the authorities by which the author himself professes to regulate his opinions. Nothing short of this can ever satisfy any man, who does not intend to rest his faith on the judgment, or the *ipse dixit*, of another.

That Griesbach has sometimes erred in his judgment of the value of a reading, and that

he has made mistakes in citing his authorities, sometimes representing them as in favor of a certain reading, when their testimony is the reverse, is what might be expected in so laborious and difficult a work, and is what may be satisfactorily shewn. Certainly the latter of these two charges may be supported as we shall presently see.

Although we heartily wish, then, that the small edition may circulate and be attentively read and examined, particularly by all the Clergy, yet we confess, we shall not feel satisfied to have this province of criticism left so exposed, as it now is. We shall feel a degree of dissatisfaction, not in the publication of the small edition, but in the want of the large one, which only can satisfy any man who means to judge for himself. We sincerely hope, that the publishers of the small edition may find sufficient encouragement to induce them to re-publish the larger one.

We have been detained insensibly much longer from our principal subject, than was intended when we sat down to write. We did not mean to review Griesbach. But as he is made the scape-goat for the sins of many, who feign his authority for attacking many parts of the Sacred Writings with an irreverent and sacrilegious spirit, it is but just to vindicate him from such aspersions, and to endeavor to place his character in a fair point of view.

Among many things, which have been alleged, this is one; that "Griesbach, like all other great critics, rejects the doctrine of the Trinity, and has ex-

punged from the New Testament all the principal texts by which this doctrine is supported." To all those, who have taken any satisfaction in contemplating this weighty argument against the doctrine of the Trinity, and to others whose fears have been alive on this subject, lest this allegation should prove true, we are desirous to exhibit a passage, in his preface to Vol. II. of his New Testament. 1775.

"There are so many arguments for the true Deity of Christ, that I see not how it can be called in question: the Divine authority of the Scripture being granted, and just rules of interpretation acknowledged. Particularly, the exordium of St. John's Gospel is so perspicuous, and above all exception, that it never can be overturned by the daring attacks of critics and interpreters."

Those who hoped for different things from Griesbach, will perhaps eye him with more jealousy when they know this fact; while others will be less suspicious of his motives and labors. Whatever may be the effect, justice should be done to his character.

As a specimen of that bold and peremptory manner of deciding on points, which are extremely difficult and doubtful, so frequent at the present time, we introduce the following passage from the Review of Griesbach's New Testament, in the Anthology for February last.

"It has always struck us with astonishment that many of those who may maintain the most rigid notions of inspiration, and exclaim most ve-

hemently against the glosses, evasions, and forced interpretations of heretics, should have discovered so little solicitude to ascertain the true text even of the New Testament, and have felt no more dread than they seem to have done of adding to the word of God. To what is it to be attributed that even at the present day, 1 John v. 7. is quoted in proof of the doctrine of the Trinity, and even taken as a text of discourses; when it ought to be known that it has not more authority in its favor than the famous reading of the 7th commandment, in one of the editions of King James' Bible; *thou shalt commit adultery*. The same may be said of Acts xx. 28. and 1 Tim. iii. 16. which ought to be no more quoted in their present form as proof passages, by any honest and well instructed theologian." p. 110.

That a preponderating weight of evidence may at present exist, against the genuineness of some of these texts, is what we do not intend to deny. That they, or any of them, have not more authority in their favor than the famous reading of the 7th commandment, in one of the editions of King James's Bible; *Thou shalt commit adultery*, is an assertion, which we expect to shew is neither well supported, nor very decorous.

We shall proceed to the examination of these texts, in the order in which they occur in the New Testament. This examination rests principally upon what authorities Griesbach has collected in his large edition.

Acts xx. 28. *Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

As Christ is evidently here spoken of, it follows, according to the common reading, that he

is expressly styled God. But there are six readings of this verse:

1. *To feed the Church of God.*
2. _____ *of the Lord.*
3. _____ *of the Lord and God.*
4. _____ *of the Lord God.*
5. _____ *of the God and Lord.*
6. _____ *of Christ.*

The last reading is found in no MS.; but it is in the ancient Syriac version, and in a few quotations of the fathers. The 4th and 5th have so little authority that they may safely be passed by without discussion. We may, therefore, confine our inquiry to the other three.

THE CHURCH OF THE LORD AND GOD is in a great number of MSS; but in only one of the most ancient and valuable. It is in no version except the Slavonic, which is not more ancient than the ninth century. Griesbach, indeed, says it is in the Arabic Polyglott; but this is an error. The reading of that version is "*The Lord God.*" Lastly, it is not found in any of the Fathers before the 11th century. The authorities for the two remaining readings are far more considerable.

THE CHURCH OF GOD is in 8 MSS., and probably in 10 others. The most valuable are 25., 68., and the Vatican; but the readings of 25., and the Vatican, are not clearly ascertained.

THE CHURCH OF THE LORD is in 12 MSS., in which number are found A, C, D, E, of high authority, and 7 others of considerable value. It has therefore a very considerable superi-

ority over the other readings, in respect of MSS.

The same may be observed of Versions.

THE CHURCH OF THE LORD is in the most ancient Latin copies, viz. the Cambridge, and the Laudian; in the Sahidic, the Coptic, the later Syriac (in the margin) and the Armenian. THE CHURCH OF GOD is only in the later Syriac, the modern Vulgate, and a Syriac Lectionary of the 11th century.

Among the Versions, which have THE CHURCH OF THE LORD, Griesbach is disposed to rank the *Ethiopic*, because that version generally agrees with the Armenian and the Coptic, which exhibit this reading; and because the Ethiopic word here used (*egziabeker*) is employed to express both *Κυριος* and *Θεος*. Griesbach says, that this word is *always* employed in the Ethiopic, in rendering both of these Greek words. But this is a mistake; and the conclusion built upon it may therefore be unsound.

The quotations of the Fathers remain to be considered. A summary of their testimony we shall now exhibit in chronological order.

THE CHURCH OF THE LORD.
 Century 2. Irenæus, Apostolical
 Constitutions.

3. Council of Carthage.

4. Lucifer, Didymus,
 Jerom, and Augus-
 tine.

5.

6. Maximus.

THE CHURCH OF GOD.

Epiphanius, Basil, Ambrose.

Cassian, Ibas, Celestine.

Fulgentius, Primasius, Bede.

Probable Quotations.

Century 4. Eusebius, Athanasi-
 us, and Chrysostom.

5. Asterius, Cyril, and
 Theodoret.

6. Arator.

Arcadius.

It is difficult rightly to estimate the value of several of the quotations of the phrase in question. It cannot be determined with respect to some, whether the authors meant to quote Acts xx, 28. With respect to others, sufficient comparisons between the different copies of the Fathers, do not appear to us to have been made. The number of witnesses, where the quotation is pretty clear, is in favor of our common reading; the *antiquity* in favor of Griesbach's amendment. Considering this, and also the number of *probable* testimonies in favor of the latter, taking also into the account the testimony of MSS. and Versions, the *weight* of evidence appears to be in favor of THE CHURCH OF THE LORD.

That the common reading, however, "has not more authority in its favor, than the famous reading of the 7th commandment in one of the editions of King James' Bible," is one of those broad, and, as we trust now appears, unfounded assertions, which, on so solemn and sacred a subject as that in ques-

tion, do not admit of any excuse or palliation.

That there have been many Christians, and some eminent men, who have adduced the text in question, as it stands in our common Bibles, in support of the Divinity of Christ, cannot be denied. But that this has been an universal practice among Trinitarians, is by no means true.

Athanasius, who must be supposed to be well acquainted with the Trinitarian controversy, seems to have felt a strong repugnance to the expression, *the blood of God*, to which the verse, as it stands in our common Bibles, is equivalent. In his second book against Apollinarius, chap. xii, he says; "The Scriptures have no where mentioned the blood of God, or God suffering and rising through the flesh. These are the darings of the Arians, since they do not confess the Son of God to be the true God."

By adverting to the doctrine of the Arians of his day, we shall see the reason of his assertion. They maintained, that Christ was God, but a god of

secondary or derived divinity. The expression in question appeared to them, and to Athanasius also, to favor this hypothesis. *The blood of God* seems to indicate a god who is capable of suffering; and of course, that he is not immutable and independent, or underived. It is probable that at that day some copies contained this reading, which the Arians received with pleasure, and quoted with approbation.

Had our Reviewers apprehended, however, that such a construction might be put upon this text, and that the meaning of the term God, when applied to Christ, might by means of it be so much reduced from its common acceptation as the Unitarians of Athanasius' day supposed, is it not possible that Griesbach's labors on this text, would have received no commendation, and that the balance of evidence would be found by them to be—on the other side?

With all who are candid, the reception or rejection of the text will depend, neither on the smiles or frowns of any men of whatever party they may be; nor yet, on the unqualified assertions of Reviewers. Every man who is able, and especially every Christian minister, is bound to examine with care and diligence, and neither lightly to reject a text sanctioned by so long and so general usage, nor hastily to overlook all the testimony which appears against it. Every man must judge for himself.

We proceed to the second text, which has been contemptuously proscribed from the Sacred Canon by our Reviewers.

1 Tim. iii, 16. *And, without*

controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Besides the common reading $\overline{\Theta\zeta}$,* or $\Theta\epsilon\omicron\varsigma$, *God*, there are two others, *OC*, *who*, and *O*, *which*; and for each of these, very considerable authorities are alleged.

The Greek MSS. which contain this passage, are uniformly in favor of the reading $\overline{\Theta\zeta}$; with the exception of *six*, that are said to have *OC*, and *one* that has *O*. Griesbach, however, thinks that the multitude of MSS. which have $\overline{\Theta\zeta}$ are outweighed by the *six* that have *OC*. These six, he says, are A, C, F, G, 17., and 73. A, C, and 17., are the only pure Alexandrine copies; F and G are ancient MSS. of the western class; and 73., is one of the best MSS. of St. Paul's Epistles: while the MSS. which read $\overline{\Theta\zeta}$ he represents as of comparatively modern date, and chiefly of the Byzantine class.

It should be remarked here, that this representation does not appear to be strictly correct. Among the MSS. which read $\overline{\Theta\zeta}$, are found one of Matthai's which he attributes to the 9th Century; 47., 67., and 80., which, he acknowledges, are among the best of the MSS. of St. Paul's Epistles; and 31., 37., 39., 46., 71., and 74., which he calls *rivals of the former*. (See p. viii,

* The ancient form of Σ , or ς , in the Greek MSS. resembles our English C.

of tom. ii.) To these may probably be added I, from the silence of its collators Blanchini and Birch.

If all these MSS., with the addition of all other Greek MSS., 7 only excepted, are outweighed by these 7, surely the testimony of these should be united, clear, and ancient. The agreement of their testimony, however, is doubtful. Wetstein says, that the reading in F and G is \overline{OC} . If so, what can be meant but \overline{OC} ? Subsequent collators, however, are rather of the opinion that it is OC.

The reading in A, or the famous Alexandrine MS. in the British Museum, has been the subject of much doubt and dispute, owing to the controverted word having been, in some of the lines essential to determine its character, retouched by a modern hand. Mill, Wotton, and Berriman, declare for \overline{OC} , while Wetstein, Dr. Owen, Mr. Bowyer, and Mr. Nichols, are of a contrary opinion.

In C, another MS. of the six

supposed to contain OC, the reading as it now appears is \overline{OC} . Dr. Woide thinks that the line of abbreviation over the top was *a prima manu*; but Bentley and Griesbach suppose, that although ancient, it was added after the original copy was completed.

It appears, then, that four out of the six readings, supposed by Griesbach to be OC, have not only been called in question, but deemed doubtful after examination by critical scholars. Although the probabilities may be in favor of OC with respect to these four, yet only two *undisputed* testimonies, among all the Greek MSS., exist in favor of this reading.

The only Greek MS. which reads O is marked D, and thought to be of the 7th or 8th century.

VERSIONS.

In favor of \overline{OC} , the Polyglott Arabic, and Sclavonian. In favor of OC or O, the Coptic, the Ethiopic, the Armenian, the two Syriac Versions, the Sahidic, the Itala, and the Vulgate.

FATHERS. Clear Quotations.

\overline{OC}	OC or O.
Cent. 2. Apostolical Constitutions.	
4. Lactantius; Gregory Nyssen very clearly; Chrysostom, clearly, several times.	Gelasius, bishop of Jerusalem; Epiphanius, Augustine.
5. Theodoret.	Cassian, Mercator, Leo.
6.	Fulgentius, Primasius.

Probable Quotations.

\overline{OC}	OC or O.
Cent. 2. Ignatius.	Clemens Alexandrinus.
3. Hypolitus, as quoted by Theodoret.	Origen, as translated by Rufinus.
4. Basil.	Hilary, bishop of Poitiers, Jer-
5.	Cyril [om.]

From the evidence hitherto stated, it is difficult, perhaps, to form a decided opinion *for* or *against* the common reading.

ΘC is in a far greater number of MSS.; but the relative pronoun appears to be in some of the most ancient. The Alexandrine, however, has been so much altered as to render its primitive reading very doubtful. Others of the six, which Griesbach supposes read OC, it has been already shewn, are controverted by able critics.

Again: ΘC occurs more frequently than OC in the Greek Fathers, and in several instances where the quotation is marked beyond all doubt; but then it is never quoted by the Latin, if perhaps Jerom may be excepted.

Lastly, ΘC is supported by only two versions, and those of the least value, while the relative pronoun is in eight, including such as are most ancient and independent of each other.

If we compare OC and O, there appear for OC six MSS. and two versions; and for O one MS. and one version.

The Greek Fathers never quote the *neuter pronoun*; the Latin constantly.

Thus far we have considered the external evidence; that is, the authority of MSS., Versions, and the Fathers. But an inquiry of this sort should not be concluded, without examining the internal evidence, that is, the intrinsic value of the several readings; which may be estimated by the goodness of the grammatical construction, and the perspicuity of the sense.

In some cases this may be decisive, and prevail against a great body of external proofs. For example: there is an error in an ancient copy of the Gospel of St. Matthew, xii. 32. The copy reads thus: "*Whosoever speaketh a word against the Son of man, it shall not be forgiven him.*" But if all the MSS. had concurred in this reading, the following words would have proved that the word *not*, here inserted, is spurious. These words are: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The antithesis between the two members of the sentence, plainly requires, that, the latter being *negative*, the former should be *affirmative*.

It does appear to us, that the want of an *antecedent* is a very strong objection against the use of the relative pronoun OC. The best way of making the construction grammatical and the meaning clear, is to suppose an ellipsis: "Great is the mystery of godliness [that is, Christ] *who* (OC) was manifested in the flesh," &c. Cyril, who appears to have read OC, explains the passage in this way. "Ye err," says he in his discourse on Right Faith, "not knowing the great mystery of godliness, that is Christ, *who* was manifested in the flesh." But such a construction is so plainly harsh and uncouth, as in our view to diminish exceedingly the probability of its correctness.

Newcome thinks a different construction may be allowed. He would translate it: "Great is the mystery of godliness: *he who*

was manifested in the flesh was justified by the Spirit," &c. A conclusive objection, in our minds, against this construction is, that it represents the "mystery of godliness" as consisting of "justification by the Spirit, &c."; whereas it is plain, that the *incarnation itself* is the *great mystery*.

Professor Cramer has proposed another construction: "Which is the church of the living God, (the pillar and ground of the truth, and without controversy great is the mystery of godliness,) *who* was manifested, &c." Thus, *God* is made the antecedent of *who*. Every man's nerves will, we think, be so entirely discomposed, by such jarring as this, that there is no probability of its being relished.

The Latin Fathers, who read *quod*, generally understood the apostle to speak of the incarnation of Christ. Grotius, however, interprets the passage in this manner: "Great is the mystery of godliness, (that is the *Gospel*,) *which* was manifested in the flesh, (that is, promulgated by human means;) justified by the spirit, (that is, confirmed by miracles,) &c." This interpretation is ingenious; but on nearer investigation it appears to be formed principally to relieve its author from the difficulties, which the common reading and interpretation cast in the way of the Unitarian hypothesis. His construction of *εν σαρκι*, (*in the flesh*), a phrase very common in the New Testament, is we believe altogether unprecedented, and without a shadow of support. It would be tedious to examine the matter

at large. Let the reader, who desires ample satisfaction, take the Greek Concordance, and examine all the applications of *σαρξ*. Or if he has none at hand, let him consult the passages to which we shall now refer him, after observing that they are ranked by Schleusner, in his masterly Lexicon of the New Testament, under the same shade of signification as *εφανερωθη εν σαρκι*. Rom. viii. 3. 2 Cor. x. 3. Gal. ii. 20. Philip. i. 22, 24. Colos. i. 24. 1 Pet. iv. 2. 1 John iv. 2, 3. 2 John 7.

Wetstein, who approves the same reading, (the neuter relative *O*) renders the verse thus: "That which was manifested in the flesh, was justified, &c." Supposing this construction to be admissible, it is liable to the objection already mentioned, that it makes the "great mystery of godliness" to consist, not in the incarnation, but in being "justified by the Spirit, &c."

On the other hand, the common reading is encompassed by no such difficulties: the construction is grammatical; the meaning perspicuous. Christ, who is *God* over all, *was manifested to us in the human nature*; or the Word, who was *God*, *was made flesh*; justified by the Spirit, being declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; *seen of angels*, particularly at his resurrection; *preached unto the Gentiles*, to whom as well as to the Jews his Gospel was addressed; *believed on in the world*; *received into heaven with glory*, when he ascended on high and led captivity captive.

If the question were to be decided by the *internal* evidence, we should not have a shadow of doubt left in deciding for $\overline{\Theta C}$. But as several MSS., Versions, and Fathers, of weight in a question of *external* evidence, are in favor of OC, different minds will hesitate, doubt, and decide, according to the relative weight which they give to internal and external evidence, and the relative value they may suppose should be attached to different MSS. Considering, upon the whole, that only six MSS. are supposed to read OC, that four of these have been the subject of controversy among critics of eminence, and that a principal one is, to say the least, extremely doubtful; considering also that all the other MSS., with the exception of one, read $\overline{\Theta C}$, and that among these is one of the 8th or 9th century, three which Griesbach says are among the *best* MSS. of St. Paul's Epistles, and six which he calls *rivals of these*; taking also into view the testimony of the Greek Fathers, and the internal evidence above exhibited, we feel constrained to believe, that $\overline{\Theta C}$ has a predominant claim, to be admitted as the reading best supported.

It will be perceived, that we consider O as being so feebly supported, as to be fairly out of the question, when placed in competition with either of the other two readings.

If any, however, should, on reviewing the testimony, be disposed to adopt OC as the better supported reading, we are not inclined to tax them with a want of candor, or with improper mo-

tives. But, when the state of the evidence is such as it now is, respecting the genuineness of the text in question, we do feel that it needs an uncommon share of effrontery, and a degree of profane levity, which does not fall to the lot of every man, boldly and unblushingly to proclaim to the world, that the common reading, which has now been the subject of discussion, has no more authority in its favor, than the manifest, and unprecedented blunder of a printer, who omitted the negative word in the seventh commandment. We do apprehend it to be a solid and substantial reason, why our deference for the judgment of Reviewers should be very moderate, when, leaning upon the opinion of one individual, or without a diligent investigation of testimony, they thus contemptuously banish a text from the book of God. If this ark be touched, let it be touched with trembling hands. *Procul, O procul, este profani!* We do not reject, (we wish to encourage) the application of candid, laborious, sober criticism to the text of the Scriptures; and if, after all, we see preponderating reason to believe that any particular text is an interpolation, let us lay it aside, not with profane and indecent levity, but with that trembling solicitude which becomes us, where the subject is of such high importance.

If Griesbach, as we are told, Anthology p. 113, "does not give even the lowest mark of probability to the received text ($\Theta\epsilon\omicron\varsigma$)" in the small edition, our judgment is not to be regulated by

his opinion, but by testimony. As it appears, in the American edition, it is true no mark indicating any value or authority of the reading ($\Theta\epsilon\omicron\varsigma$) is affixed. But it is not so in the large edition, the second volume of which, containing our text, was published at London and Halle, A. D. 1806. Now turning to the preface of our American edition, we see that it is dated 1805. This preface contains an explanation of all the marks, prefixed to the different readings.

It would seem then, that the second volume of Griesbach's large edition was published one year after the select edition, from which our American edition was printed. In this second volume of the large edition, the mark of Griesbach affixed to $\Theta\epsilon\omicron\varsigma$ is \oslash , which he thus explains in his *Prolegomena*: "*significat lectionem marginis non spernendam quidem, et ulteriore examine dignam, at receptam tamen inferiorem esse*," that is, "a reading of the margin not to be despised, but worthy of further examination, yet inferior to the received one." But as in this case, the received or common reading has been removed from the text, and another which was deemed preferable put in its place, this application of his mark cannot be made. We must resort, therefore, to another meaning of the same mark, which is prefixed to words in the margin, printed "majusculo caractere," in letters larger than the others, and $\Theta\epsilon\omicron\varsigma$ is so printed in his margin. This denotes that the word has been removed from the received text into the margin; "*sed esse tamen*

nonnulla, quæ, non sine specie aliqua, ad defendendam vulgarem lectionem afferri queant;" that is, "but nevertheless there are some reasons which may be offered, not without some probability, in favor of the common reading."

Now whether it is probable that Griesbach, in 1805, would print a select edition, and affix no mark of any distinction to $\Theta\epsilon\omicron\varsigma$, and in 1806 would, in his large edition, state it as a probable reading, (which the authorities he quotes must prove to be the case) we leave to the Reviewers in the Anthology to decide. Either the Cambridge edition has omitted an important mark, in this place, and so committed an error of high consequence; or Griesbach's printer has deceived him in his select edition; or Griesbach himself has been in a vacillating state, deciding one year one way, the next another, and that with the same evidence before him.

For the credit of the American edition, we hope this matter will be explained, that the public may know on whom the error is to be charged. As we have no suspicions of designed misrepresentation in this publication, it will be a great satisfaction to us, if the publishers would explain where the difficulty lies.

Our surprise was not less, than that which the Anthology Reviewers profess themselves to have experienced (p. 113) "to find the learned editor, (Griesbach) so marking the results of his inquiry;" though we presume it arose from a very different cause.

(To be continued.)

REVIEW.

XIII. *An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament.* By JOHN DICK, A. M. one of the Ministers of the Associated Congregation, Shuttle-street, Glasgow. To which is added, *an Essay on the Inspiration of the Apostles.* By WILLIAM PARRY. First American Edition. Boston; Lincoln & Edmands. 1811. pp. 227 & 60. 12mo.

In order that our readers may become acquainted with the merits of Mr. Dick's Essay, we select the most material parts of the Review of that work in the Christian Observer, vol. iv, pp. 759—763.

"The inspiration of those writings, upon which the religion of Christians, the only religion worthy of the appellation, is founded, cannot be otherwise than a subject of importance, whatever be our decision concerning it. And we have often regretted, that a question, which seemed to require, and fairly promised to reward, a considerable exercise of talent and exertion, should, comparatively speaking, meet with so little justice from the writers who have undertaken to discuss it.

"That the Essay of Mr. Dick is either so extended, or elaborate, so methodically arranged, or so completely filled up, as we could have been tempted to wish, we do not attempt to affirm. But we can safely say, that we have read no piece on

the subject which has given us equal satisfaction. The author has evidently improved upon all his predecessors; and, had his office, as an essayist, been less confined, he might, with little additional labor, and little increase in the bulk of his work, have superseded the greatest part of them: a plan, which, in the present inundation of literary productions, almost as formidable to literature as the barbarians which emigrated from their northern hives in the fifth century, it would be of essential service to the community for every author, as he is able, to pursue.

"Our author defines inspiration, generally, "such an influence of the Holy Ghost on the understandings, imaginations, memories, and other mental powers of the writers of the sacred books, as perfectly qualified them for communicating to the world the knowledge of the will of God." p. 19.

"In the more particular explication of his meaning, which immediately follows, Mr. Dick adopts, in some degree, the triple division of Dr. Doddridge, not without just exception, as appears to us, against the terms employed by that able and pious theologian, as not sufficiently expressive or comprehensive. We discover little sense of our obligation to former authors, and indeed as little judgment, when we consider their merit as merged in that of the writers who supersede them: for who cannot write what others have

written before? Who cannot prune the redundancies, or supply the deficiencies, of his predecessors, in some particulars, either from his own information, or from that of others? On subjects of natural knowledge Mr. Dick admits that nothing more was necessary, than that the sacred writers should be preserved from error: yet at the same time conceives, that, in the *selection* of even such subjects, they were under a direction which deserves a higher name than *superintendence*. In recording the speeches and miracles of Christ, our author supposes, that the memory of the writers must have been supernaturally assisted; and, in the elevation both of sentiment and style for which they are distinguished, he contends, that the same assistance is evidently discoverable. Truths of a supernatural character, he justly insists, must be ascribed to inspiration in its most genuine and highest exercise; an influence, which is more properly denominated *revelation* than *suggestion*.

"Mr. Dick, it will be perceived, is an advocate for the *plenary* inspiration of the Scriptures. pp. 26, &c. And he argues the point from the impossibility of drawing the line of distinction, if this be not admitted. We think a line sufficiently broad and visible may be drawn, by confining the inspiration to the proper subject of the mission and ministry of Christ and his Apostles; for instance, to the character and work of Christ, to the grounds of our acceptance, to the succors of the Holy

Spirit, to the future prospects of mankind.

"The second chapter proposes to ascertain which are the books inspired. The common arguments for the canon of the Scriptures are here advanced. Mr. Dick does not seem to have consulted Cosin's Scholastical History of the Canon of Scripture; a work less known than it deserves. We are acquainted with none which establishes the canon of the Old Testament with more evidence.

"The third chapter comes directly to the point; and, in an inverted order, for which the best reasons may be alleged, our author begins to assert inspiration to the New Testament. This acute writer justly observes, that the actual inspection of the facts, which constitute the groundwork of Christianity, is compensated to us who want that evidence, by the gradual and progressive evolution of the new and peculiar evidence, arising from fulfilled prophecy. The inspiration of the New Testament he endeavors to establish by three proofs. The first is drawn from the credit, which the verbal testimony of the apostles concerning Jesus Christ obtained in the world; the second, from the reception of their writings; and the third, from the contents of those writings.

The medium by which the first proof is made out is, that miracles are the only adequate cause of the known effect of the ministry of the apostles; whence Mr. Dick justly infers, that "their miracles attested all their instructions, whether verbal or written." p. 57.

"The second proof from the reception of the books of the New Testament, the written testimony of the apostles, is founded on the genuineness of those books; the claim which the writers preferred to inspiration; and the only argument which could satisfy contemporaries of the justice of their claim, the exercise of miraculous powers; which powers St. Paul, particularly, both asserted to himself and to the Corinthian Christians. The claim of the writers in question is explicit and very important. And to the objection of those who allege, that no such claim is made, that is, if they mean to speak the truth, is not brought forward in a formal and obtrusive manner, it is enough to say, that we found their title to inspiration upon prior and independent arguments: although at the same time we contend, that their claim, circumstanced as it is, is a strong corroboration of those arguments.

The third proof is drawn from the contents of the books; from the very extraordinary character of Christ; from his promise of the Holy Spirit, the gift of inspiration to his apostles; from the manner in which many parts of the New Testament are written, (an argument displayed in the most luminous and convincing point of view by Dr. Campbell in the Preliminary Dissertations to his Translation of the Gospels;) from the doctrine which they inculcate; and from the prophecies which they record.

The inspiration of the Old Testament, to the proof of which the fifth chapter is dedicated, follows from the positive assertion and evident supposition of

the New Testament concerning it. But besides this derived, there is additional, independent, evidence of the inspiration of these Scriptures. Mr. Dick begins with the Pentateuch, which he vindicates to Moses as its real author, by arguments chiefly derived from the learned Witsius, but which seem to be displayed to more advantage by Bishop Stillingfleet in his *Origines Sacrae*. Our author further urges, that no other solution is admissible of the obedience of the Jewish people to their lawgiver, than their conviction of his assumed, that is, his Divine authority. And hence he argues to the supernatural assistance extended to Moses in penning his history.

"The inspiration of the historical books, Mr. Dick deduces from their being the consecutive records of a united and connected dispensation; and that of the prophetic from their very subject. The very decisive and evidently fulfilled prophecies concerning the fates of Egypt, of Tyre, of Babylon, and those relating to the Messiah, particularly his double and apparently contradictory character, are compendiously presented to the reader, as a specimen of the proofs of the conclusion to which the author is reasoning. The remaining books, as worthy of their presumed author, and connected with the rest, he considers as justly claiming the same privilege.

"The sixth chapter contains, additionally to those already produced, general proofs of the inspiration of the Scriptures. These are, their sublimity; their piety; their purity; their effica-

cy; their harmony; their preservation.

"The seventh chapter professes to answer the principal objections to the doctrine maintained in this volume. The objected sufficiency of natural light is answered both by exposing its insufficiency, and by proving that, could it point out the path of duty, it could not proclaim pardon. The partial diffusion of the Scriptures, as an objection, is invalidated by the reflection, that there are many other acknowledged blessings partially and unequally distributed, and that men are not counsellors of the Most High.

"The concluding chapter is occupied by the obvious practical inferences, addressed both to believers and unbelievers.

"We are happy in this opportunity of recommending to the notice of our readers, a work, which the circumstances of the times peculiarly call for, and which will every way reward their perusal. The style is good; the argument is both well arranged and well conducted; and what is yet higher and less ordinary praise, although a critical work, it does not, as too many do, chase away those serious impressions, which should always accompany the development of religious truth. On the contrary, the reader will rise from the perusal of the successive portions of this useful work, both with confirmed convictions of the important truth which it labors to inculcate, and with those solemn religious sensations which so important a truth ought to excite."

We are now to review the In-

quiry into the nature and extent of the Inspiration of the Apostles and other writers of the New Testament; which constitutes the latter part of this very useful volume.

The design of this Inquiry we consider as highly important at the present day. We are more and more established in the opinion, that the principal differences in religious sentiment now prevalent in the world, and especially the differences between Socinians and Trinitarians spring from a difference of belief and of feeling concerning the authority of the Holy Scriptures; and that most questions among contending parties may properly, and ultimately must, be reduced to one; *Whether the Bible is indeed the word of God, and contains a sufficient and infallible rule of Christian faith and practice.* With a view to this subject our Author observes, in his preface; 'In order that discussion might be brought to a desirable issue, it is requisite that those who differ, should be agreed on some common medium of proof, or some common standard of truth, to which their differences may be referred; for, until this be done, discussion will be but endless, and in some views, fruitless debate.'

"If Christianity be a *Divine religion*, it must have a *Divine rule*, by which every thing respecting it is to be ascertained. The first thing therefore necessary, in the present state of religious controversy, is to determine what degree of credit is due to the Scriptures, as the rule of *religious sentiment*; or how far the Apostles and other

writers of the New Testament were *inspired*, and *their opinions* are to be the guide of *ours*."

As Socinians have not given a very full elucidation of their sentiments on this subject, the Author expresses a wish, in which we sincerely concur, 'that some of them would come forward, and *explicitly state their ideas* of the *inspiration* of the Apostles, because it is the *turning point*, on which the Socinian controversy in general depends.'

Our Author first inquires into the meaning of the word *inspiration*. On this point he agrees substantially with the author of the foregoing treatise, and with other evangelical writers. "That God can, by his immediate agency, influence the minds of men," he shows to be "neither irrational, nor unphilosophical."

"The difficulty of conceiving of the mode, in which such Divine influence takes place, is not a solid objection against the *possibility* and *reality* of it. p. 6. If we will not admit of a Divine influence in any cases, but where we understand the *mode* of its operation, we must exclude the agency of God from the *natural*, as well as from the *moral* world." p. 7.

Mr. Parry states it as his design, 'not to enter into the *general evidences* of Revelation;' "but rather to consider the subject in a different point of view, which is more peculiarly interesting to Christians themselves, with relation to the religious controversies that exist among them, and the degree of deference that is to be paid to the Sacred Writings, and especially to the New Testament, as the guide of religious opinions." p. 7.

It is the design of this Essay to prove, "by an appeal to the *Scriptures themselves*," that the writers of the New Testament "were under the infallible guidance of the Spirit of truth in what they have taught and written for the instruction of mankind," so that "their testimony and declarations are authoritative and decisive in all matters of religious faith and practice." p. 8.

In pursuance of his design, the Author first inquires, 'what account the writers of the New Testament give, concerning the mode in which they acquired the knowledge of Christianity; then considers what *just* deductions and conclusions may be drawn from the account they give of the nature and extent of that Divine influence, which they were under; and finally surveys such arguments, as the Scriptures, and the nature of the subject suggest, in support of that view of the inspiration of the Apostles, which is furnished by their own account.' p. 9.

In considering the manner in which the Apostles received their knowledge of Christianity, the Author very properly distinguishes the case of the Apostle Paul from that of the other Apostles. As his conversion was extraordinary, so it appears, from his own account, that he received the whole of his knowledge of Christianity by *immediate revelation*. As to the other Apostles, our Author shows that there were three sources of information, from which they received their knowledge of Christianity; and which, taken together, were sufficient to render

their knowledge of it perfect, and their testimony infallible. These were *the personal instructions of Christ; their being eye-witnesses of his miracles and many other facts concerning him; and the teachings of his Spirit.*

These points are in our opinion treated with ability and judgment. Under the second head we were glad to find the following views expressed.

"As men of integrity they, (the Apostles who saw the miracles and heard the instructions of Christ) were able to give an *honest* account of what they saw and heard, without any supernatural or Divine assistance; and if they had only given such an account, it ought to be credited. But it does not follow, that merely as honest and *uninspired* men, they could have given such a full, just, and consistent account of these things, as is contained in their writings. On the contrary, it is not supposable, without an extraordinary stretch of credulity, that at the distance of time in which the Gospels were written, they should be able without special assistance from Heaven, to give such a particular account of the works, and of many of the discourses of our Lord, as are recorded in them." pp. 15, 16.

The *second section*, containing deductions from the foregoing account, is highly interesting to every Christian. The first deduction is, that *the Apostles were neither insufficient nor defective preachers of the word of truth; but had a complete and consistent view of the whole system of Christian truth and duty; that there was no diversity of religious opinions among them; that their knowledge of Christianity was perfect, as they were acquainted with all things, which it was the will of God should be re-*

vealed unto men, to teach them the way of salvation. p. 22.

The *second*, and what the Author considers a *principal* deduction, and which is of most importance to the subject is, that the Apostles of Jesus Christ were under the *infallible guidance of the Spirit of truth, as to every religious sentiment which they taught mankind.* Mr. Parry particularly explains his meaning to be this:

"In every doctrine they taught, in every testimony they bore to facts respecting our Lord, in every opinion which they gave, concerning the import of those facts, in every precept, exhortation, and promise they addressed to men, they were under the *infallible* guidance of the Spirit of truth." p. 24.

The Author mentions several advantages, which, in his apprehension, attend this view of the subject. What he says respecting one of these advantages we consider as totally incorrect. He supposes that Paul, in his first epistle to the Corinthians, chap. vii, speaks in some verses, as if he were *not* inspired, and in others as if he *were*. When the Apostle says, verse 6, "But this I speak by permission and not of commandment;" and verse 25, "I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful;" our Author understands him as guarding the Corinthians against supposing that in this case he was under Divine inspiration, and as saying that he spoke *by permission, not by commandment from the Lord.* Whereas the true sense is undoubtedly what Macknight has

given; viz. verse 6; "This I speak as an *advice*, and not as an *injunction*," or *command*; and verse 25; "I have no commandment of the Lord, &c.;" meaning, "that Christ, during his ministry on earth, had given no commandment concerning the subject under consideration: but he gave his judgment as an Apostle, who had received inspiration to enable him faithfully to declare Christ's will." What reason can there be to suppose, that the Apostle was not divinely assisted to give suitable advice to persons in peculiar and distressing circumstances as well as to give commands of universal obligation.

That view of the inspiration of the Apostles, which arises from their own account, our Author proceeds, in the third section, to confirm by various arguments drawn from the Scriptures, and from the nature of the subject.

1. "It may be proved from the nature of the Apostolic office, which was designed to supply the place of Christ's bodily presence to the Church:" p. 31. But "to what purpose," says Mr. Parry, "would it have been to send them in Christ's room, to teach men the things of God, unless they were enabled to supply his place, and had the same spirit of truth to guide them in what they declared, and preserve them from error in the sentiments which they taught?" p. 32.

2. "Another argument to prove, that the Apostles were guided by the Holy Spirit in all the religious sentiments they taught," our Author draws from considering the effect of the fulfilment of the promise, 'that the Spirit

should *guide them into all the truth, and abide with them for ever.*' p. 35.

3. He argues 'from the insufficiency of the New Testament to be a guide of religious opinions, unless the inspiration of the Apostles as to matters of *sentiment* be granted.' This argument is handled in a very convincing manner. p. 37.

4. 'If it be not allowed that the Apostles were under the *infallible* guidance of the Spirit in all they have taught concerning Christianity, the *credibility of their doctrine in general* will be greatly impaired.' p. 41.

5. 'We should have no *certainty* that their testimony is true as to *the facts they record*, unless we allow they were under the guidance of the Spirit in the religious sentiments they taught, because this was *a fact* in their opinion. They believed it as *a fact*, that they had the guidance of the Spirit of God; and if they were mistaken in *this fact*, how shall we be certain, that they were not mistaken in *other facts* to which they bear testimony.' p. 44.

6. 'If however we were to allow in general the authenticity of their declarations, as to the *facts* which they have recorded; their testimony even to those facts would be *useless*, unless we admit, that they were under the guidance of the Spirit in all their religious *sentiments*. The knowledge of the facts recorded in the Gospel can be no farther useful to us, than as we understand the meaning or import of them; but the import of those facts is matter of *sentiment*.' p. 48.

7. There are *internal* eviden-

ces of the inspiration of the Sacred Writers in those instances where it is not particularly declared.' p. 50.

The Inquiry is concluded by a number of useful reflections.

The style of this performance is perspicuous, and sufficiently animated and elegant. The volume, comprising this and Mr.

Dick's Essay, is earnestly recommended to Ministers, Students in Divinity, and Christians in general. We rejoice that a book in so convenient a form, at so moderate a price, and calculated to do so essential a service to the cause of truth at the present day, is now offered to the public.

RELIGIOUS INTELLIGENCE.

The following particulars relative to the Indian Mission and School at Sandusky are extracted from a letter, written by Mr William Matthews, the present superintendent of that mission, to the Rev. Dr. Morse, dated March 18, 1811.

MR. BADGER had been providentially prevented from attending to his appointment as a missionary the year past.

Mr. Matthews was appointed in Feb. 1810, by the Western Missionary Society, to labor as a preacher and Schoolmaster among the Indians at Sandusky. Six children joined the school last spring, four Munsees, a Wyandot, and one from another tribe.* These have learned as fast as was expected; and the children who were previously in the school have made considerable progress. Some have nearly committed to memory the shorter catechism, and can answer many other questions on the doctrines of religion. They have lately been taught the rudiments of Psalmody; and some of them can carry the tenors of several tunes of different metres. They generally retain their native languages, though they are making rapid progress in acquiring the English. It is expected that the school will be increased the ensuing summer, as the Munsees calculate on sending several more of their children.

Mr. Matthews preached a great part of last summer, by interpreters,

to the Wyandots, both at Sandusky and at the Wyandot upper village about forty miles from that place. He also spent several Sabbaths with the Munsees and Delawares, which tribes speak one language. Some of them can read in their own tongue, and have a collection of hymns and spiritual songs which they sing in public worship. They can select a hymn suitable to the subject, and sing it without parcelling the lines. These people appear more anxious to hear the Gospel, and to send their children to school, than the other Indians in that part of the country. The Wyandots are at present much deluded on the subject of witchcraft. The religious prospects are, however, more favorable now than formerly. One of the chiefs, named Wasp, has been very attentive to the Gospel during the whole of the last year. Another young man, named Barnet, appears to exhibit a Christian temper; and has been baptized with his children on application to the Missionary Board.

The climate of Sandusky is unhealthy in the latter part of summer and the autumn.

The allowance to Mr. Matthews for preaching and teaching the school is \$300 a year, besides boarding himself and family. He contemplates

* For the state of this school in March 1810, see Mr. Badger's letter in the *Panoplist* for Sept. 1810. p. 185.

leaving this employment soon; and concludes his letter by asking prayers for the benighted heathen in that western land.

MISSION IN DELAWARE COUNTY.

By a letter from a gentleman in Delaware County, (N. Y.) it appears that the labors of the Rev. Mr. Benedict, during a short mission in that part of the country, have been eminently beneficial. In one village, his ministry was blessed with about half a dozen hopeful conversions.

In another place, he was the instrument of uniting and reconciling the members of a church, which had been nearly destroyed by divisions. This reconciliation appeared to be produced by unfeigned penitence, and a disposition to forgive. In this place, (the same where Brainerd preached to the Tuscaroras many years ago,) there is now an extensive revival of religion.

This part of the country is exceedingly destitute of religious books, and religious instruction. Yet many persons are very desirous of obtaining religious knowledge. As an instance, the writer states, that Mr. Benedict presented a Bible to an old woman, who had lost all her books, and other moveables, by fire about two years ago. She was so overjoyed, that she sat up nearly the whole succeeding night, *feasting on the bread of life*. About twenty four families have lived together in a neighborhood, in a retired part of this county, for ten years, and during that time have never heard a sermon. One young woman, who had been a hopeful convert about seven years, had never seen the sacraments administered, nor been where there was an organized church. One hundred candidates for the ministry would not be sufficient to supply the new settlements in the state of New York.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

LECTURES upon some of the Parables, and Historical Passages, of the New Testament. By James P. Wilson, D. D. Pastor of the First Presbyterian Church in Philadelphia. Phil. W. W. Woodward. 1810. p. 368. 12mo. \$1.

Memoirs of the Philadelphia Society for promoting Agriculture, containing communications on various subjects in husbandry and rural affairs; to which is added, at the request of the Society, Inquiries on Plaister of Paris: vol. ii. \$3. Philad. Johnson & Warner.

"Road to Happiness." By Elias R. Sabin. Boston; E. Oliver. 87 1-2 cents.

Chaplet of Comus, being a collection of anecdotes and bon mots, culled from the best sources of wit and humor accessible to the compiler; uniting the feast of sentiment, and festival of wit. Boston; the Booksellers. 1811.

Call for Scripture evidence that Christ is the "Self-existent eternal God." A letter to Rev. Samuel Spring, D. D. Newburyport. By Thomas Worcester, A. M. pastor of a church in Salisbury, N. H. Boston; D. Mallory & Co. 1811.

Thomas' modern practice of Physic, exhibiting the characters, causes, symptoms, prognostics, morbid appearances, and improved method of treating the diseases of all climates. New York; Collins & Co

A Narrative of Mr. Joshua Davis, an American citizen, who was pressed, and served on board of six ships of the British navy. Boston; C. Bingham.

Essays of Howard; or Tales of the Prison, originally printed in the New York Columbian, and supposed to be written by a debtor, who has been confined for sixteen years in the New York debtor's jail. 50 cents.

A View of the Evidences of Christianity, and of the inspiration of the Scriptures of the Old and New Tes-

taments, collected principally from the Scriptures themselves. In nine discourses from sundry passages of Scripture. By Samuel Taggart, A. M. Pastor of the Presbyterian church in Colrain. Greenfield; John Denio. 1811.

A Discourse occasioned by the death of Mrs. Susan Bemis, consort of the Rev. Stephen Bemis, and delivered at Harvard, Oct. 21st, 1810. By Stephen Bemis, Congregational Minister of Harvard. Cambridge; Hilliard & Metcalf. 1810.

The American Review of History and Politics, and General Repository of Literature and State Papers. No. II. April, 1811. Philadelphia, Farrand & Nicholas. Boston; D. Mallory & Co.

Reports of Cases adjudged in the Supreme Court of Pennsylvania. By Horace Binney. Philadelphia; W. P. Farrand & Co. 1810. Vol. ii.

Life of Commodore Preble, 1811. pp. 30. 8vo.

A Sermon, preached at Byfield, on the Annual Fast, April 11, 1811. By Elijah Parish, D. D.

WORKS PROPOSED AND IN PRESS.

Proposals are issued for printing by subscription, in four handsome 8vo. volumes, an Exposition of the Epistle to the Hebrews. By John Owen, D. D.

As this is a work of extraordinary merit, and as it is to be printed at the expense of public spirited individuals, who are pledged to devote all the profits of the edition to an object of great public utility, we are desirous of attracting the attention of our readers to the subject.

We have not room, nor is there occasion to attempt a description of Dr. Owen's character. His *Exposition of the Epistle to the Hebrews* is generally admitted to be his most elaborate work.

The original work was too voluminous; and has been judiciously abridged by Dr. Williams of Great Britain, the author of several able and pious Sermons and Dissertations, and the publisher of the new and

splendid English edition of President Edwards's works. This *Abridgment* is the work now proposed to be republished. Our limits prevent our entering into a more full account of the work.

Besides the value of this work, it is hoped that Christians will feel another motive, soliciting their patronage. The profits of this edition are to be *sacredly devoted to the maintenance of pious young men, destitute of property, while obtaining a classical education, in order to fit them for the Gospel Ministry.*

For this purpose, the Rev. SAMUEL MILLER, D. D. of New York, the Rev. LYMAN BEECHER, of Litchfield, (Con.) and the Rev. JOSEPH EMERSON, of Beverly, (Mass.) are constituted agents to receive and appropriate, according to their discretion, all the profits of the work; which profits will be distributed to them equally, as soon as realized.

The publishers, (whose names will be communicated to any person interested to know them,) pledge themselves to exhibit to the reverend gentlemen above named an exact account of the expenses of the edition, and of all the monies received for the books; so that ample evidence may be furnished that the profits are applied according to their destination.

An account of these profits will, also, be published in the religious Magazines of our country. Samuel T. Armstrong, Boston, Printer.

J. Simson & Co. of New Brunswick, (N. J.) propose publishing the History of Ancient Greece, its colonies, and conquests, from the earliest accounts till the division of the Macedonian empire in the east. Including the history of literature, philosophy, and the fine arts. By John Gillies, L. L. D.

D. Mallory & Co. Boston, propose to publish, by subscription, a compilation of the Laws of Massachusetts, embracing many important titles; among which are Assessors, Clerks, Districts, Militia, Plantations, Selectmen, Towns, Treasurers, &c. &c. By Rodolphus Dickinson, Attorney at Law. The work will contain 200 or 250 pages 8vo. Price \$1 50.

N. B. In our last number we stated, among works proposed, that Lincoln & Edmands had in the press Lathrop's Discourses on Baptism.

This is a mistake. Isaiah Thomas jun. is the publisher. The error was copied from the Anthology.

OBITUARY.

MEMOIR OF MRS. SYMMES.

(Continued from p. 480.)

SHE continued in the same state of mind, pretty uniformly, till she made a public profession of religion; as appears from many private writings, and letters; except that she became more established and convinced of duty, the more she conversed with her Bible and her God.

If I mistake not she communicated her sense of obligation to profess religion, in the autumn of 1808; but for several reasons, she did not join the church, till April 2, 1809.

Early in 1810, she raised blood, became considerably indisposed, and exhibited symptoms of diseased lungs. Her friends, however, did not give her over, till the opening of the spring. From this time, the writer had repeated conversations with her on the great subjects of religion, death, and eternity; but made no memorandum of her remarks, till the 8th of June. And here he would observe, that in these conversations, he is confident of giving her ideas, and, with few exceptions, her own words.

June 24th. Mrs. Symmes remarked, that she had been thinking whether she had any *true faith*. Some of the evidences of faith were then stated, and she was asked, Whether she did not find some? She answered; "I don't know, but I do a little. But it is very little. I want to have more, to be more engaged, to have more life."

In a following conversation something was said of the distinction between truth and error, and of the different characters of mankind. She replied; "It is important, that we

should know our characters. It appears to me, very plainly, that we must be convinced of our ruined state by nature; that we are undone. If we do not see our depravity, the *total depravity* of our hearts, how can we rejoice in the fulness of Christ? It appears plainly to me, that, if I did not feel so depraved and helpless, Christ would not appear, as I hope he does.

"I view eternity at hand. O, I want to see souls concerned about these things. I want every soul, who comes in to look upon me to attend to these things in health. I must say, that sickness is no time: we have no promise of another day."

July 9. Speaking of her sickness, she observed, "I have been wonderfully favored. Nothing distressing except extreme weakness. I have nothing to complain of and every thing to be thankful for. I am feeble, but seem to have no inclination to go back into the world again. I have much fault to find with myself, but none with the government of God. All his providences, all his dealings, are right."

Wednesday 11. Our friend complained much of her sinfulness, her vileness. She said, "I feel more and more, that all my hope and comfort are in the sovereign pleasure of God."

July 13. Mrs. Symmes began to be afflicted with distressing ill turns. But her sister observed, that in these distressing seasons, she seemed the happiest in her mind. She could then fix her whole heart more on God.

August 8. She said, "I have had a distressing day; but I have no fault to find with God. I have no fault to find but with myself. I admire the patience of God, which has been exercised towards me. I feel supported in view of death. I am not without fear, but must say, that God does support me. He does nothing wrong. On reflection, I cannot wish to have any thing altered. God would be just to forsake me, but I think I can trust in Him."

9th. Mrs. Symmes was in a very happy frame of mind. "I see," said she, "a great many persons around me with every thing to make them comfortable in this world; but I cannot say, that I have seen one of them, with whom I would exchange situations, since I have been sick. Not that I have any comfort in looking upon myself and my past life. I find no comfort there, but in looking to Christ, who came to save lost sinners, those who *feel* themselves lost and undone. The justice and mercy of God appears more and more striking to me in the scheme of redemption. It is wonderful, wonderful! I rejoice that I am in the hands of God."

11th. After reviving from a very ill turn, which seemed like death, our friend conversed in a wonderful manner. Said she, "I am almost unwilling to come back again, when I had got so far along." Several remarks were made by spectators about her distress. She looked up and said, "I want you to have some better subject. It is no matter about my difficulties. God is good. With all my pains and distress, I can see nothing but mercy. I am perfectly satisfied with the Divine dealings; yes, (after a pause,) I am perfectly satisfied, I cannot say any thing to the contrary. I am willing to leave myself in the hands of God. Not, that I have any assurance of heaven. No. I have no raptures of joy. I do not expect to have. But I hope I have a firm and steady reliance on God. This is my comfort. There is comfort no where else. In such an hour as this, there is no comfort but in God. Nothing but precious

faith, nothing but religion, can give support in a dying hour. I have tried it. Every little affliction that brought death into view used to be alarming. I dare not say, I now have religion; but if I ever did experience it, previous to the time of such experience, whenever death came into view, I thought that hell would be my portion. I expected nothing else. I knew I could not be happy without a new heart. I could see nothing but hell before me.

The scheme of redeeming love appears wonderful. I cannot describe it; that God can have mercy on such a vile sinner as I have been! Vile indeed! I know that I deserved the wrath of God by nature. I am a child of wrath. How astonishing, that any one can be careless, after all that a blessed Savior has done. O, I have no hope, but in my God and Savior. He is the chief of ten thousands, the one altogether lovely."

Looking on the spectators, she said, "I wish you all comfort in this world; but you will never find it. You may imagine you enjoy comfort, but you will never find any real satisfaction, till you find it in religion. I suppose, that persons engaged in the world would not believe me; but if I could have my health to-morrow, and enjoy greater riches than any person in America, *I certainly would not do it, for millions of worlds.*"

14th. After having talked considerably, she said, "I feel afraid, that it may appear like boasting. But it is nothing of my own, nothing that *I have done*. It is God's work. I wish to speak it to his glory, to show what *God can do*. *To his praise*, be it spoken, that I have support in such an hour. I rejoice that I am in his hand, that he can do with me as he pleases. I know that he can do me no wrong."

24th. She had extreme distress of body. She said, "My mind is weak. But I view things as I have before. I look to the same Christ. There is no other Savior. I sometimes have trials." It was remarked to her, "You have the promise of God for support." She replied, "If I am one of his chosen, I have. He

will be kept in peace whose mind is stayed on God. In *him* is everlasting strength."

31st. She mentioned her extreme weakness, and then whispered, "I want to speak to those around me. I want every body to think of death and eternity, but I cannot speak. I have always been suspicious and fearful, but the Lord has removed my fears in a great measure. I can trust in Him. It seems to me, that I am not deceived. Can this be deception?"

Sept. 1—9. Mrs. Symmes very low. Her mind much the same. Not able to converse except to whisper a few words at a time.

9th. In the evening, at a late hour, she looked as though she wished to speak. I rose by the bed and listened. I heard her distinctly articulate, in a whisper, this energetic and expressive sentence—"I do rejoice, that the Lord governs the universe. I am reconciled to his will, I hope, if he should take me this moment."

10th. One o'clock in the morning. The family were alarmed. Mrs. Symmes was altered. Death appeared in her countenance. I asked her if she was willing to close her eyes on all things beneath the sun? She nodded affirmation. I asked her if she was afraid to die? She signified, no. She several times raised her hand, as though lifting it in prayer to God. A few moments before she breathed her last, several understood her to say, with a faltering tongue, though I thought distinctly, *Jesus*. This was her last word. And thus our friend bade

farewell to a world of sin and trial, with undisturbed composure, and apparently with an easy passage to the eternal world. *Let all who would die the death of the righteous, learn to live the life of the righteous.*

DIED, lately, in England, the Duke de ALBUQUERQUE, the Spanish Ambassador

At Portsmouth, (N. H.) Mrs. HIXON, aged 100.

At Greenwich, (N. Y.) Mrs. STAPLES, aged 103.

In the county of Bladen, (N. C.) on the 22d of January last, Mrs. MARY SUTTON, aged 116. She was a native of Culpepper county, Virginia, and had five sons and seven daughters, who are all now living. Her descendants amount to 1492. At 52 her eyesight failed her, but returned again at 76 as good as ever, and continued so to 98; then it failed again to her death.

Lately, in London, HENRY HOPE, Esq. formerly at the head of the house of Hope, of Amsterdam, which he quitted at the commencement of the French revolution. He left property to the amount of a million sterling, besides the most extensive collection of pictures in the possession of any individual in Europe.

At Wells, (Maine,) lately, at a very advanced age, the Rev. MOSES HEMMENWAY, D. D. minister of that place.

In Cambridge, on the 25th inst. the Hon. FRANCIS DANA, Esq. late Chief Justice of the Supreme Judicial Court of Massachusetts, aged 68.

TO CORRESPONDENTS.

THE author of *Memoirs of the Rev. Oliver Peabody* is respectfully desired to send us his name, as we insert no communication of this kind unless we either know the writer, or are ourselves acquainted with the facts stated.

We intended to have inserted a *Review of Dr. Buchanan's Memoir*, but could not for want of room.

A communication on *Cent Societies* may be useful hereafter.